

# Lavigne wants "opt-in" rule for non-union activities

Bert Witvoet

TORONTO, Ont. — Mervyn Lavigne hopes to consolidate his legal victory of last July. He was back in court arguing that the burden should not be on union members to decide whether the union can use part of their contribution to support political parties and causes. He wants union members to "opt in" to non-union activities.

Last July, Ontario Supreme Court Justice John White ruled that the use of compulsory union dues for purposes other than collective bargaining violates guarantees in the Charter of Rights and Freedoms of 1982. He withheld judgment on whether the onus should be on the member to object ("opt-out") or whether the union should have to ask every member for the right to use dues

for anything except strict union business.

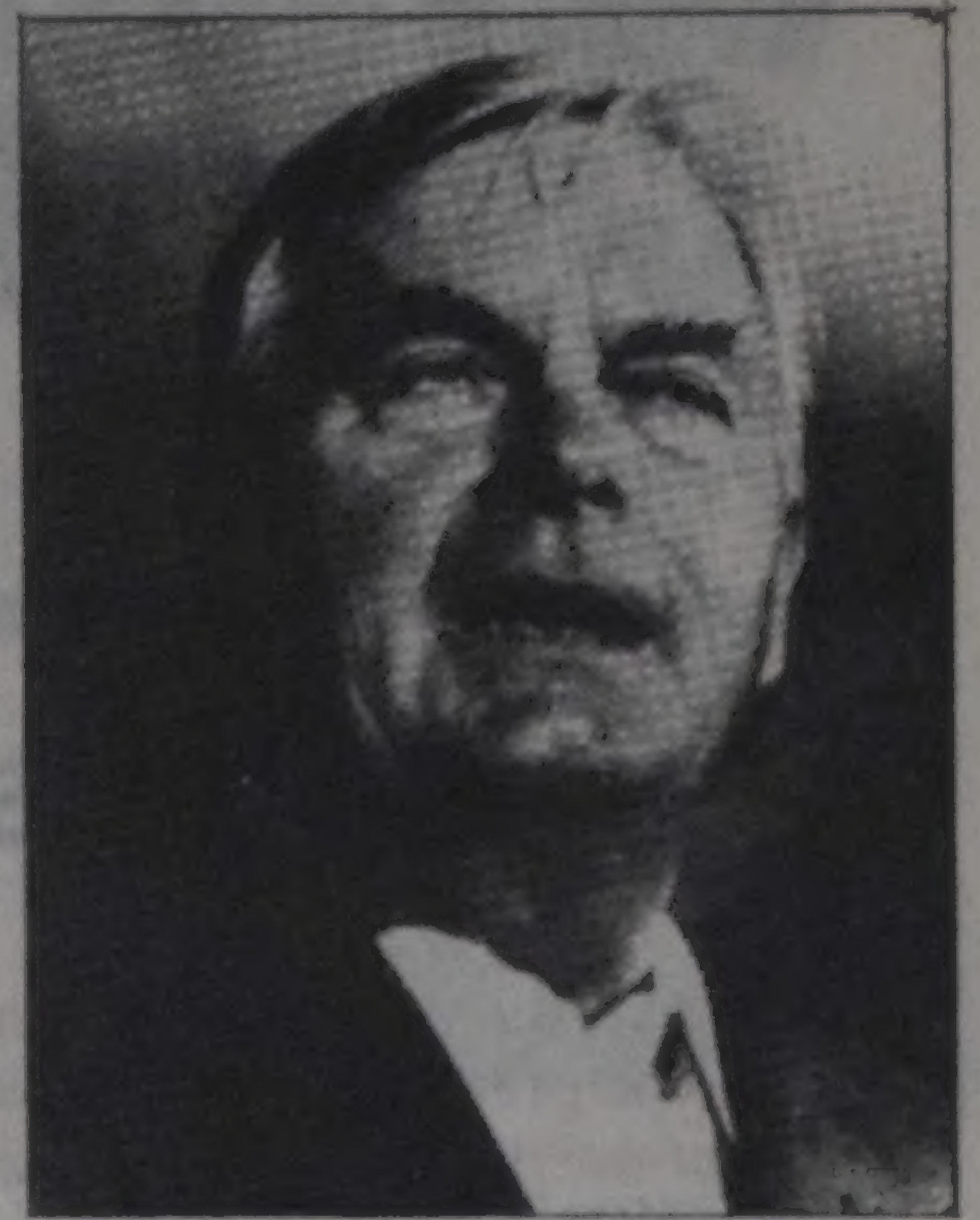
## First loyalty to client

Lavigne, a 58-year-old engineering instructor at the Haileybury School of Mines (near North Bay, Ont.), launched the original court action against the Ontario Public Service Employees Union (OPSEU). He and half of the staff at the school are not members of OPSEU, he says, while on a spare from his teaching. They pay dues under the Rand Formula, known as the "checkoff" system.

Even that, Lavigne would rather not pay. He considers compulsory dues and union membership an attack on his democratic right as an individual. As a professional engineer his first loyalty is to the client. He has to abide by a code of ethics. "Giving your first loyalty to a union compromises those ethics."

As an instructor of engineering his clients now are the students he teaches. When OPSEU called a strike at his school in the fall of 1984, the rights of the students were neglected, he says.

What motivates Lavigne? "I'm a freelancer," he says; "always have been — from the time I sold papers in Ottawa



Mervyn Lavigne

to the time I became an engineer. I have always fended for myself. Then this

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## Students' pastor wants a theology of soil

Bert Witvoet

When an institution like the University of Guelph has plans to turn prime farmland into a gravel mine, Ed Den Haan's face turns two shades redder. It's not that he normally has anything against the U of G — he is one of its chaplains. But the latest attempts by the school to raise needed funds touches a sensitive area of his interest.

Although Ed is a theologian by training and a pastor of students by vocation, he nurtures a "pastoral" responsibility for that part of the creation that is not classified as "humanity." His greatest desire at the moment is to spend a year studying the meaning of soil.

"What we need is a theology of soil,"

he says, leaning back in his office chair in the cramped chaplaincy quarters located in Johnston Hall. "Or to put it more elaborately, we need to discover what the meaning of soil is in sustaining life under the providence of God."

## Soil too is a creature

Sounds impressive, but who will buy it? Will Home Missions of the Christian Reformed Church give one of their missionaries leave to probe the meaning of soil? Den Haan knows what he is up against. If he can't do it, someone else should, he says.

He begins to talk about the "utilitarian" way of farming. The utilitarian view of soil thinks strictly in terms of what is useful to humankind. "Soil is there for me to use, to get something out of it." This humanity-centred view of the world denies the innate worth of creatures other than humans. It does not recognize the fact that soil too is a creature of God, which has a direct relationship to the Creator.

According to Den Haan, most farmers, including most Christian farmers, have a utilitarian view of soil. So do developers and landowners. And now, horror of horrors, so does the university which holds Ontario's most prestigious school of agriculture. According to one dissenting voice in the Guelph area, the U of G "will be known as the University of Gravel!"

What all this means in the eyes of Den Haan is that a Christian view of soil is not known, let alone practised. The honour of our Creator God is at stake; the integrity of His creation is assaulted. "Each piece of land has a creational, God-given design and purpose. Our task is to discover that purpose and to honour it," Den Haan says.

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Photo: Bert Witvoet

Ed Den Haan

## Successful battle prelude to war on tobacco

Marian Van Til

TORONTO, Ont. — Albert Timpauer thinks his future will be healthier than his past three years have been. During those three years, Timpauer, 38, a baggage handler at Toronto's Pearson International Airport, complained about the smoke-filled trailer in which he was required to work.

Finally, on September 18, he refused to work any longer in that environment, took his grievance to the federal Department of Labour, and won. The ruling was handed down last week.

"I'm sensitive to smoke," said Timpauer, "but I don't know if I'm more sensitive than other people. I get a sore throat, watery eyes and a headache like you wouldn't believe." In making his case, Timpauer cited a new section of the Canada Labour Code that expands employees' rights to refuse unsafe work.

The Canada Labour Code health and safety provisions Timpauer cited took effect in April. They apply to 850,000 federal civil servants, and transportation, banking and communications employees under federal jurisdiction. Before Timpauer's victory, he had refused to work several times but got caught up in legal wrangling because the pre-April Labour Code was less specific than it is now.

## Two shoes dropping

The Non-Smokers' Rights Association (NSRA) sees the Department of Labour's decision as precedent setting. The association's lawyer, David Sweanor, told *Calvinist Contact*, "It's important because the Labour Code is recognizing tobacco as a contaminant in the workplace for the first time."

Sweanor sees that as "the first shoe to" Continued on page 4 ...

## Spreading Hate: a crime against society

Stan de Jong

OTTAWA — Hating your neighbour may become a crime, if the Law Reform Commission of Canada has its way. The commission has released another study entitled *Hate Propaganda* for incorporation into Canada's new *Criminal Code*.

It is apparent that in this study the commission wishes to shift the focus of hate offences from individuals to society. It recommends that such offences be placed under the section of the code entitled, "Offences Against Society."

Commission President Mr. Justice Allen M. Linden said: "Hate propaganda is not only a crime against individuals, it is a crime against society and the groups that comprise it. It is a

crime that disrupts social harmony. It is a crime that violates human dignity. It is a type of social poison that has no place in a democratic society like ours."

## Limitations upon freedom

To what extent should the criminal law be used to combat the incitement of Continued on page 5 ...

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## Editorial

### The three Rs of change

If things did not have to change, we would not have been born. The previous generation would have gotten along fine without us, thank you. But now that we have been born, we must admit that change is a necessary and desirable aspect of life.

In the Reformed tradition there is a way of analysing how people handle change that we might do well to call to mind from time to time. It's an insight that can be summed up by saying that people have a choice between three Rs — reaction, revolution and reform.

#### Reaction

The first R stands for reaction. It is the kind of policy that people adopt when they have no master plan or don't want to be guided by one. People who like to maintain the status quo because it favours them or because change scares them tend to react to outside pressure for change.

What is the nature of reaction? It is not guided by its own agenda, but takes its cues from some other source. It is often motivated by the desire for self-preservation. It's not serious about doing justice to a given situation. Spiritually it ignores God and His commandments.

An employer who has been underpaying employees by several dollars per hour may react to a strike by raising the pay 25 cents an hour. If the workers had not gone on strike, he would not have offered even that much. His action is a "re-action." He is not guided by higher norms.

#### Revolution

The second R is the mode of revolution. Revolution literally means turning things around. People who adopt this policy have a very definite master plan. They follow the revolutionary path because they are dissatisfied with present circumstances. The status quo does not favour them or others they identify with. So why not overturn it?

What is the nature of revolution? It does not appreciate the importance of time required for change. It does not realize that to overturn a whole situation may do irreparable harm to the fabric of that situation. Spiritually, revolution is an act of rebellion against God and His laws for life.

The workers who are underpaid may resort to revolutionary tactics. They may vandalize the property of the employer or seek to bankrupt his firm.

The revolutionary mode is better known in its political manifestations. People are willing to die and kill for the overthrow of a system or government. Why is revolution so dangerous? Because it shows great disdain for laws, human or divine. It is anarchistic in spirit.

#### Reform

The third R stands for reform. Those who seek reform believe that change should proceed according to historical lines. In other words, one must not rush change to the point where the good things are also destroyed. Those who believe in reform have a very definite master plan in mind and want to work diligently toward its implementation.

A reform-minded employer will anticipate needed pay raises and will try to improve working conditions, even when they are not asked for. By anticipating the need, this employer removes the pressure of time so that changes do not have to be revolutionary. Reform-minded workers, on the other hand, have the interest of the whole enterprise at heart, if not the interest of the larger economy. They will seek a just settlement in non-violent ways.

People who seek reform can do so according to a plan not in accordance with God's will, of course. The present rulers in China are referred to as "reformers." Thus "reform" does not guarantee a Christian response to circumstances. It may indicate only that a gradual mode of change is pursued.

But in the hands of Christians who seek to do the will of God, reform becomes the best possible tool for change. Christians who practise biblical reform are people who understand the dynamics of life. Change, they know, is necessary for two reasons: history is a process of development towards the realization of created potentials, and secondly, sin deforms life so that things need to be set straight continually.

#### An ounce of reform

When true reform is not practised, pressures for change soon build up. The early stages are often characterized by reaction, followed eventually by revolution. South Africa is a case in point. If true reform had marked the way of Reformed churches and governments there, the present situation of government reaction threatened by revolution might not have taken place. It may be too late for reform in South Africa.

If Dutch Congressman Abraham Kuyper's demands for a just policy toward the Dutch East Indies had been followed in 1874, when he made his memorable November 11 speech in the Dutch parliament, the Sukarno revolution would not have gotten off the ground in 1945. Kuyper demanded an end to the exploitation of the Indies, to the opium trade and to the war in Sumatra. He asked for moral and educational programs to elevate the life of the millions of people in the Indies, for a better system of justice and for an administration that would lead to the independence of the Indies. Kuyper's program was progressive, forward-looking and Christian.

It was a reform program that would have been the ounce of prevention for a revolution that 71 (!) years later could not be halted by pounds of cure.

#### Method for all seasons

It's important to be reform-minded. It's the way of obedience for us all. The reform mindset can be applied to all situations — families, marriages, workplaces, church communities, schools, agriculture, entertainment. It requires that we submit ourselves to the will of God and actively seek right development and change. It means we do not self-righteously cling to the status quo (refuse counselling, mediation, open discussions, just demands) or carelessly overthrow historical structures (easily resort to divorce, strike, schism, violence). Instead, it asks that we develop the creation with insight and courage and make straight those things that have grown crooked.

In case anyone thinks this editorial is a plug for being Reformed: you don't have to be Reformed to respond to change with reform, and, unfortunately, not all Reformed people are reform-minded.



## SKYLIGHTS/WILLIAM R. RANG



*Some people are not aware they have a certain need while others deny that they do.*

## Lessons from a salesman

One of the first things I learned at a sales seminar some years ago is that a salesperson must create a need for his or her product in the minds of customers. That makes sense, I'm sure. If the proverbial vacuum cleaner salesperson would come to my door with merely the statement, "I like my vacuum cleaner. Isn't it a beauty?" I don't think that he or she would get very far with me. Neither would she if she just plugged the thing in to let me hear the hum of the motor.

A mere presentation won't do. This does not only apply to a vacuum cleaner, but also to the Word of God. If ministers would make mere presentations, they would waste your and my time. If we limit ourselves by saying that a Christian school is good for children, we don't win members for the school society.

We must make people aware of their needs. In fact, we should let the particular need come to the surface, for it was, and is, there all the time. Some people are not aware they have a certain need while others deny that they do.

A few decades ago I took a course in teaching methods from a Baptist professor. Rather than come with a load of hand-outs that were pedagogically up-to-date and well organized, he came with a Bible. "Let's study how Jesus taught," he said. Even after these many years I still reach for the book that he had taken along. How did Jesus teach?

In a way, the late Jan Waterink of Amsterdam's Free University said the same. He urged pastors, teachers and parents to stop making mere presentations. We should not bring a bag of truth-goodies and shake out the contents for all to "take them or leave them."

Mind you, if the vacuum cleaner salesperson of this story would pull out a gun, he or she might just succeed in obtaining my signature on the dotted line of a purchase order, but if I could, I would physically resist. I would cancel my cheque in any case. People just don't want to be persuaded in that way. Waterink made it clear that when persuasion is used, a person gives in because of the forcefulness that was employed. Yet what is needed is being convinced. When we convince a person, our beliefs become his or her beliefs. There will be a flow of truth and principle.

Time and again we hear the remark that we fail to instil principles into the hearts and minds of our young. I'm sure that it is because we continue to persuade rather than convince. Certainly, convincing takes time and effort, but they are worth it. The Lord requires that we be principled, not just opinionated.

*William Rang is principal of the Christian School in Dunnville, Ontario.*

## Letters

## Scottish pain overcome

I have been receiving *Calvinist Contact* from a couple in my congregation. Receiving a second-hand copy, however, has disadvantages, as well as the obvious financial one. I have to wait until my friends have finished with it before it comes my way, and they often wish to hold on to it because of the value of the fine articles.

Well, the only solution, perhaps more painful to a Scottish-born Canadian than to a Dutch-born Canadian, is to spend the money on a subscription. But it is money well spent. Then perhaps my friends can pass their copy on to someone else, and I can pass mine on to yet another person. Who knows what the result will be?

I enclose a cheque for a year's subscription and wish you God's continued blessing.

**William Steele,**  
Fort St. John, B.C.

## Show up before the funeral

The recent write-up about funerals moves us to share our idea.

To our children, who are anywhere from 20 to 30,000 km from here, we have written: "Cater to the living."

Don't drop everything to attend our funeral because there will be no funeral, only a private burial. "Dust returns to dust." Visit us frequently while we are alive. When one of us dies, keep close contact with the survivor in the years following. If at all possible, have a family reunion.

In more than 30 years in Canada, there is only one couple (not CRC) that are Christian friends. We have visited umpteen people but received only sporadic return visits. They all seem to live in their own little ghetto.

Thus when we die: private burial and notice to relatives and the general public afterward. Funerals become hypocrisy when the Christian friendship to the living is absent.

**J.W. Bakker,**  
Hamilton, Ontario

## Sikh turbans and the police

**W. Gunther Plaut**

The vast majority of Canadian men do not observe any restriction on their cranial or facial appearance, and someone who does (be he Sikh or Jewish or a follower of Hare Krishna and others) at once sets himself visually apart from the rest of the population and publicly proclaims his religious background and conviction.

Now, people who make this choice in order to follow their religious requirements are not unaware that such distinctiveness may encourage prejudices in the minds of some. "These people are really not fully Canadian; their very appearance bespeaks their alienness," is a sentiment which, regrettably, is not absent from our society. The person who nonetheless decides to abide by his religious tradition must therefore be willing to pay a significant price.

If psychological barriers are formidable, the legal obstacles to observance can be even more serious. The Supreme Court of Canada has ruled (in the 'Bindher case') that on a construction site a Sikh may not insist that he be allowed to wear his turban (another commanded observance) in preference to a safety helmet. In such a case, considerations of public health and welfare were deemed to supersede the religious prerogatives of the wearer. In a choice between two desirable ends — public safety and religious freedom — the court, in this case, gave preference to the former over the latter.

## Breach of etiquette

But when overriding considerations are not at issue, religious freedom will, and should, get the nod. Thus, the Metropolitan Toronto Police now permits a Sikh to wear a turban on duty in preference to the customary officer's cap.

To be sure, this is not an ordinary turban; it has been specially designed in the traditional blue colour with the red stripe of the regular police cap, and features the officer's badge. The regulations governing the Toronto police uniform have been amended to provide for this "second" cap, which is distinctly a police accoutrement and, at the same time, fulfils the requirements of orthodox Sikh practice.

In addition, the "clean shaven" rule of the police, which forbids facial adornments, except a moustache of limited size, has also been amended to permit a Sikh to wear his religiously required beard.

That there would be citizens complaining about the "terrible" breach of police etiquette was to be expected. The Metropolitan Toronto Police Association also has voiced its protest. It believes that uniformity of appearance is a great asset to the police and that disparate clothing and bearded faces will breach this desirable show of common adherence to the code governing dress and appearance and thereby diminish police authority.

## Encouraging sight

I like to believe that the majority of Torontonians will, however, applaud the new regulation that acknowledges the multicultural nature of our society and constitutes a desirable and proper interpretation of the *Human Rights Code* and its intent. Yes, there is something to be said for uniformity, but



there is also something to be said for demonstrating that our society is hospitable to the fullest possible exercise of one's religious duties. In this conflict of two desiderata the commission has given the nod to the latter.

I applaud the police commission, which is chaired by Clare Westcott, for its courageous decision. To me, the beturbaned police officer is an encouraging and satisfying sight. Our police and our whole community are the better for giving visible testimony to the worth of religious freedom and the diversity of our people.

## Maybe you should not be in the navy

The sensitivity to a religious minority thus displayed stands in glaring contrast to the obduracy of the U.S. Navy in a similar case and to the support given it by an American Federation Court. The comparison deserves some comment.

A Jewish lawyer, who is a commissioned officer in the U.S. Navy, was assigned to the Adjutant-General's department and given the task of pleading the navy's case in courts-martial and other legal proceedings. The officer is an Orthodox Jew, who keeps his head covered at all times. This presents no problems outdoors, where the regular navy cap helps him to fulfil his religious precept.

It is a different matter indoors, where the service requires that, at official functions (such as legal advocacy), all headgear be removed. The officer requested permission to wear his yarmulke on such occasions, but his superiors insisted that he abide by the general regulations. They said, in effect: If you want to practise your religion you can't do this kind of job; and if you can't do this kind of job, maybe you shouldn't be in the navy.

The officer, believing his right to have been infringed, brought the matter to court — and lost. The judges held that by entering the navy he had voluntarily subjected himself to the dress code of the service. It was the navy's privilege to judge that uniformity of dress and appearance was an important requirement for the maintenance of discipline. Hence the court could and should not interfere with this judgment, which, on the face of it, was neither discriminatory nor unreasonable, and, besides, was sanctioned by long practice.

In the light of this precedent and ruling, the courage and independence of the Metropolitan Police Commission is to be doubly commended. It is deserving of wide support and imitation.

*Reprinted from Affirmation. Dr. Plaut is its editor.*



# News

## Lavigne wants "opt-in" rule for non-union activities

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union comes along and believes it has to do the thinking for me — which cause I should support."

He laughs when asked if that makes him a rugged individualist. "I suppose so. I don't know about the rugged part. I once broke my arm playing football."

### Coalition promotes rights

Lavigne gets lots of support through letters from individuals all over Canada as well as from the Right to Life Association. When asked whether his church offers any support (he's a Catholic), he answers that he does not know. "I have never heard from the

bishop or the pope."

The organization that has funded Lavigne's action to the tune of \$300,000 so far is The National Citizens' Coalition (NCC). It's a secular organization that concerns itself primarily with economic and civil issues. It wants "more freedom and less government," according to spokesperson Alex Alvaro. NCC promotes free enterprise and individual rights.

In 1984 NCC successfully challenged an amendment to the Elections Act which would have forbidden individuals to support or oppose political parties during election campaigns, unless with the permission of a registered political party.

According to Alvaro, Mr. Lavigne's opposition to the use of funds for non-union business has to do with his dislike of the causes which OPSEU tends to support. These are generally "leftist" causes, such as pro-abortion, pro-Palestinian, pro-Nicaragua and pro-disarmament. The union, along with other unions, annually supports the NDP, which Lavigne as a Liberal does not want to support. Some time ago OPSEU gave financial support to a violent miners' strike in Britain.

### Expects favourable decision

Lavigne is optimistic that Judge White will rule for an

"opting-in" formula. He thinks that a favourable judgment will be consistent with the Justice's earlier reasoning, "in which he very much stressed the rights of an individual." He believes that

an "opting-out" formula would make it too easy for the union. People would be intimidated and few would opt-out.

A decision by Justice White is expected in early November.

## Successful battle prelude to war on tobacco

... continued from page 1.  
drop." The second will be when cigarette smoke is legally treated like other hazardous chemicals, which he hopes it will be in the near future. Sweanor says there are three carcinogens in cigarette smoke that are not allowable at any level in the workplace when they emanate from other sources — machinery, carpets, walls, chemical compounds. But they have so far been ignored as ingredients of cigarette smoke. If the law recognized them as the carcinogens they are, "the possibility of a real revolution in health and safety in the workplace exists," Sweanor points out.

### Going to the source

The NSRA is "not after smokers," says one of its fund raisers, Lana Parrott, but is "trying to go after the tobacco industry so kids don't start smoking." The NSRA thinks the Department of Labour decision in the Timpauer case is a start at "going after" the industry.

"If they [the companies] were legislated under the Hazardous Products Act and the Food and Drugs Act, they would have to come up front and say there are hazards involved in smoking and tell you exactly what they are. They don't tell you about the deadly chemicals there," Parrott points out that tobacco differs from other potentially dangerous products (such as alcohol) in that "it's the only product that when used exactly as intended, hurts you and those around you. Tobacco is an addiction even when used, let alone abused."

Sweanor sees the government moving toward a

total ban of smoking in workplaces. While he personally supports that, he sees separate, properly ventilated areas for smokers as "the best solution" to workplace smoking problems.

### Weaknesses against rights

Peter Van Duyvenvoorde, a Christian Labour Association of Canada (CLAC) agent based in Hamilton, Ontario, agrees. Van Duyvenvoorde is a smoker, and though he reluctantly admits it's a damaging habit (and particularly not defensible for Christians), he says the best solution is to "make allowances for people's weaknesses" if that can be done without impinging on non-smokers.

The issue has not so far been one which the CLAC has had to deal with. There is a manufacturing company, unionized by CLAC, which decided without prior complaints by employees that it will enforce a total smoking ban beginning in January 1987. The action, said Van Duyvenvoorde, was caused by fear of possible lawsuits from non-smokers, not by any actual complaints.

Sweanor puts the matter in perspective by pointing out that "the majority of smokers see restrictions on smoking in the workplace as beneficial. Nine out of 10 smokers don't want to be smokers; they want to quit."

The tobacco companies are doing a good job of making people think otherwise, according to Sweanor. "It's not a smoker versus non-smoker issue (as they'd like you to believe); it's a health versus the tobacco industry issue."

## BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William van Geest

## When the press got on the drug bandwagon

A recent issue of *Maclean's* (September 29) published a cover story entitled "A Crusade: The Battle to End the Spread of Killer Drugs in Canada." The magazine identifies the "crusade" as one initiated by Prime Minister Brian Mulroney. For a short while in mid-September the media was rife with rumours about government plans to implement such a crusade.

What was the cause of this flurry of media attention? Curiously, it was a single line added at the last minute by Mulroney to a speech he had to give before the Canadian Chamber of Commerce in Vancouver on September 14. The speech was not about drug abuse at all. The reference to it was added to the Prime Minister's remarks about child abuse and wife abuse. With typical Mulroney hyperbole he said that drug abuse is "an epidemic which undermines our economic and social fabric." How could such a single sentence statement lead to the wild conclusions and speculations that the media presented to Canadians in recent weeks? Events south of the border shed some light on the situation.

### Parallel to U.S.?

It is obvious that the United States is in the midst of a major anti-drug crusade. Nancy Reagan has been working at it quietly for five years. Many large corporations have instituted some form of compulsory drug testing for their employees. Congressmen and political candidates in the U.S. elections next month are challenging each other to "pissing matches" (*Time*, September 22) to prove their abstinence from illegal drugs. Various politicians have called for penalties as stiff as capital punishment for certain drug offences. And finally, Ronald and Nancy Reagan identified drug abuse as the number one public enemy in a recent joint television address.

Such crusades against a perceived threat to public morality are as old as American history itself and include the Salem witchcraft of the 1690s, anti-slavery in the 1840s, prohibition in the 1920s and the red scare of the 1950s. Every so often the nation singles out the primary source of public evil and wages all-out war upon it. On one level, at least, the war on drugs can be regarded as just another such wave of mass hysteria.

However, Canadians have always remained

somewhat aloof from such trends in the U.S. Why has the media in Canada put together Mulroney's impromptu remarks with the latest American trend and concluded that a similar anti-drug crusade is underway in Canada? Indeed, Mulroney himself appeared stunned by the media's concentration on this single minor point in his speech. His answers to reporters' questions and his denials that the American situation is relevant or comparable to the Canadian one did nothing to shake the press from its conclusion.

### Status it doesn't deserve

Nevertheless, Mulroney has partly himself to blame. He has certainly conducted himself, in his first two years in office, in such a way as to appear to follow the U.S. bandwagon on many major issues. He also chose to make his statement of concern about drug abuse on the very same evening as the Reagans took their crusade to the nation via television. No doubt on Mulroney's part this was deliberately done to ensure that he would not appear to be ignoring a potentially major issue. But he never expected it to receive the close scrutiny and attention that it did.

Despite Mulroney's fumbling, however, the press is guilty of severe exaggeration in this case. There is no new crusade against drugs in Canada. Some changes to the criminal code have been planned for some time. But don't expect any "jar wars" between members of Parliament. And don't expect many Canadian companies to institute drug testing schemes for their employees. In fact, Air Canada has already dropped plans to do so. Furthermore, when reading the *Maclean's* article carefully, one discovers very little evidence of a dramatic increase in illegal drug use in Canada. It is an ironic reversal of roles that the press, which has so often accused Mulroney of following the U.S. bandwagon has itself done so by giving this issue a status it doesn't deserve in Canada.

Of course, Mulroney is correct in saying that drug abuse undermines our social fabric. The law should curb it as much as possible. But the press has done the nation a disservice through its sensationalist misrepresentation of the government's intentions.

*Richard Vanderkloet teaches history at Toronto District Christian High School, Woodbridge, Ontario.*



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## Pensive Dutchie

Syrt Wolters

"What is revolution?" was the theme of B.C.'s Institute for Christian Studies conference at Cultus Lake this year. Dr. Peter Schouls, professor of philosophy at the University of Alberta was the main speaker.

The theme intrigued me. I was not surprised to note that, true to the nature of philosophers, Dr. Schouls started out by making distinctions between all kinds of "revolutions." He tried to explain the difference between revolution and rebellion. He also tried to show us that under certain conditions, revolution could not possibly take place. In short, there was a lot of theorizing about revolution but the practical implications of all

that escaped me. I found it all pretty confusing.

I had hoped that the speaker, in popular terms, would have made clear to us what Dutch statesman Groen van Prinsterer tried to impress on the students of his time: the relation between *unbelief* and *revolution*. "Groen" wrote his book some 140 years ago; his style most definitely is not popular or easy to read, but I believe he did a very good job of demonstrating the insoluble connection between unbelief and revolution; that unbelief is bound to lead to revolution.

### Revolution ignores God's laws

Groen, as I read him, made it perfectly clear from the

scriptures that revolution is any movement which seeks a solution to contemporary problems outside the scriptures. And Dr. Abraham Kuyper, in his *Anti-Revolutionaire Staatskunde* made a clear distinction between *revolution* and *reformation*. Revolution is any movement which ignores the ordinances of God; reformation is any movement which tries to bring restoration by turning back to the service of the Lord of the scriptures.

I would have loved to see Dr. Schouls point out to his hearers that contemporary thinking is dominated by "revolutionary" thought, no matter where we turn: in politics, economy, international relations and social relations.

I wanted to see "unmasked" present day "revolutions." (To be fair, I did not attend Dr. Schouls' last lecture; but this being a workshop dealing with "Whether Capitalism was more 'revolutionary' than Socialism," I would not have expected that my concern would have come through in that workshop.)

In addition to Dr. Schouls' lectures there were some audio-visual presentations. One about the "revolution" in Nicaragua; I really don't know what to think about the situation there; I must confess that I have not acquainted myself sufficiently with the details, but, what I gathered from that presentation is, that those in conflict with the present (possibly corrupt) government, are not "reformational" in the sense as Groen van Prinsterer understood it, either. I could not help thinking of the time when the labour movement came up, protesting the abuse of labour by management. The practice of management was not very Christian, and a revolt to that situation was quite understandable. But, was the labour movement, in general, a "reformation," a calling back to the norms of the scriptures? Haven't we seen the greedy materialism of capitalism replaced by the greedy materialism of socialism?

### Where were the Christians?

Another workshop showed a film demonstrating non-violence resistance. It dealt with the action of some pacifists in the Northwestern States, where people blocked a railroad track along which nuclear warheads were transported. Although I could admire their radicalism, in the discussion period I could not help asking, whether they, as Christians, did not try to counteract a flood which they had let come about themselves! Where were the Christians in the United States, uniting themselves against the "overarming" of the nation? Where is the political voice of the "communion of saints" anyway?

And this brings me again to the themes of ICS conferences. I remember the conference of 1966 during which it was clearly impressed upon us that all of life must be governed by the creational ordinances of God. Not only in the areas of behaviour as in social relations or politics or economy, but also

the structures of society, the worlds of art, business and commerce. As one of the profs of the ICS once said (wrote): Human civilization is "normed" throughout. In every field of human affairs there are right and wrong ways of doing things. There is nothing in human life that does not belong to the created order. Everything we are and do is thoroughly "creaturely." I say "Amen" to that. But then, why aren't the current conferences concentrating more on the quest for finding the "creaturely" order for these things?

After 20 years of ICS lectures I had expected to see more of that. Instead we, in B.C., for example, have had a conference about the new *Psalter Hymnal* of the Christian Reformed Church. (The ICS is supposed to be inter-denominational.)

Are we losing our vision?

*Syrt Wolters works at "Central Barbers," in Victoria, B.C.*

## Spreading hate: a crime

...continued from page 1.  
hated against identifiable groups?

Freedom of expression, says the study, is a fundamental value to Canadians. This freedom must be protected, but at the same time, certain limitations must be placed upon it.

Hate propaganda crimes "must surely be defined restrictively because they must not infringe unreasonably upon the fundamental values of freedom of expression, truth and privacy."

The commission believes that even though the proposed laws infringe upon freedom of expression, "they do so in a justifiable manner by ensuring that only the most serious kinds of hatred, aimed at particularly vulnerable groups, be caught by the criminal law."

### Identifiable groups

Hate propaganda crimes should protect only those

vulnerable groups which are an integral part of the Canadian social fabric and which are most capable of being harmed by hatred directed against them.

Certain groups have been harmed by hate propaganda in the past, for example, ethnic, religious, or racial groups, the disabled or the elderly. Other groups may be similarly hurt in the future.

The commission recommends consistency with the "identifiable groups" definition in the *Canadian Charter of Rights and Freedoms*. Thus, hatred directed at people on the basis of their race, national or ethnic origin, colour, religion, sex, age or mental or physical disability, would be forbidden.

*Copies of this working paper #50 may be obtained free of charge from: Law Reform Commission of Canada, 130 Albert Street, 7th Floor, Ottawa, ON K1A 0L6.*



Here I am, all hot and bothered with kitchen frustrations. I never know which string to pull on those "stitched closed" bags, my battles with the plastic wrap are terrible — either it won't tear or it won't come off whatever I put it on.

Unfolding jelly powder packages is a sure way to make you have to wash the kitchen floor — the stuff always spills out of the corners of the package. Opening any kind of cleaning potion is next to impossible.

Removing batteries and such from their plastic-covered packages demands dangerous tools; I once drove around on a muddy day without windshield washer fluid because I could not open the bottle.

When will modern technology please come to my aid and undo what has been so firmly done?

*Anne Van Wyngaarden was born in France, raised in Holland and married in Canada. She is a full-time housewife, mother of three and grandmother of three. Anne lives in Wellandport, Ontario.*

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# Church

Marian Van Til, page editor

## Church meeting discusses "religious movements"

AMSTERDAM, The Netherlands (EP) — Tensions between the established church and new religious movements might be reduced if leaders in ecumenism and of new religious movements held a high-level, international meeting to adopt guidelines for "human rights in their mutual relations and other activities," according to participants in a consultation on "The Church and New Religious Movements," held in Amsterdam September 7-13.

Sponsored by the Lutheran World Federation and the World Council of Churches, the meeting also drafted a series of recommendations on education, dialogue, ministry and renewal, and ecumenical co-operation with new religious movements. Paul Rajashekar of India described the consultation as "the first serious international ecumenical attempt" to address church response to emerging religious groups.

No attempt was made to list

specific religious groups, but most concrete examples of new religious movements referred to Sun Myung Moon's Unification Church, the International Society of Krishna Consciousness (Hare Krishna), and Scientology.

Participants noted that the advantages of a serious ecumenical address to new religious movements might be outweighed by the tendency of such an effort to lend legitimacy to the group.

### Christian Reformed Church

#### Called

— to Westmount, Strathroy, Ont., Rev. Jerry Hoytema of Burlington, Ont.

#### Accepted

— to Brooks, Alta., Cand. Tony Maan.  
— to Hope Centre, Winnipeg, Man., Rev. Anthony Schweitzer of Chilliwack, B.C.  
— to Mount Brydges, Ont., Rev. John E. Top of Collingwood, Ont.

— Missionary to Nigeria (Hebron, Whitby, Ont., calling church), Rev. Fred Bakker of Second, Sarnia, Ont.

#### Declined

— to First, Toronto, Ont., Rev. Peter Borgdorff of Bethany, Holland, Mich.

#### New clerk

— Ingersoll, Ont., CRC: Andy van Dyk, R.R. 4, Ingersoll, ON N5C 3J7; 519-485-2703.

#### Telephone correction

— Redeemer College President Henry De Bolster's new (home) telephone number

is 416-648-4969 (not 4964).

#### Classis divides; stated clerks announced

Classis Hamilton divided into **Classes Hamilton** and **Niagara** on September 24, 1986. Stated clerk for the revised Classis Hamilton is Rev. Richard Stienstra, 422 Hwy. #5, R.R. 2, Dundas, ON L9H 5E2; 416-627-0253.

Stated clerk for Classis Niagara is Rev. Adrian Dieleman, P.O. Box 61, Fenwick, ON L0S 1C0; 416-892-3564.

## Pastoral Pondering

### Gaining adequate controls

Ralph Heynen

In our affluent society there are many people who are — or who should be — on a diet. It's a little bit ironic that in a world in which half of the people live on starvation diets, others have to watch their intake because of health or appearance.

But it's not an easy matter to be on a diet. It requires constant vigilance over calorie intake; it requires a great deal of willpower. We have to place adequate controls on ourselves. No one else can do it for us.

When it comes to diets you'll find all kinds of ideas about how you can lose the excessive pounds. You can get a whole collection of books on how to diet. You can buy certain kinds of drugs and do certain exercises in order to take off so many pounds. But no matter what you read about a diet, it's going to require self-control.

If you are on a diet it can be very difficult for you if someone else is always telling you what to eat and what not to, what isn't good for you. The danger is, of course, that you will sneak off to a restaurant now and then and eat to your heart's desire with nobody looking over your shoulder because you haven't developed self-control. Of course if a doctor says you're going to have to take off 25 pounds of that flab or you're not going to live very long, that's something that scares a person into dieting. It also provides for us the kind of control that we need.

#### Three steps

But how do you learn to control yourself? I think there are three steps that you have to take. The first is always that you have to recognize that you have a bad habit and you must establish controls. Now that means that you're going to have to look within. You've got to see it for yourself. You cannot conquer a bad habit unless you first recognize that you have a bad habit. And it must be bad enough so that you will do something about it.

The second step requires a definite act of the will. You have to make a choice whether you're going to follow this diet or that diet. Some doctors have these nice little diet sheets that they give you but they never guarantee that they're going to be painless. They say — here, stick to this. Well, that helps us in making our choices. But it still means that every day you have to determine that you're not going to eat that extra slice of bread or those extra potatoes. You must keep yourself under control.

And then you have to start a process of re-education. You have to build a new habit to take the place of the old one. There must also be something positive. This may also mean that you develop a different style of living, a different style of eating, a different style of exercise. For most of us this is not easy. It requires effort, it requires decisiveness, to be able to say (and to really mean it) no, I'm not going to do this because it's not good for me.

#### A different attitude

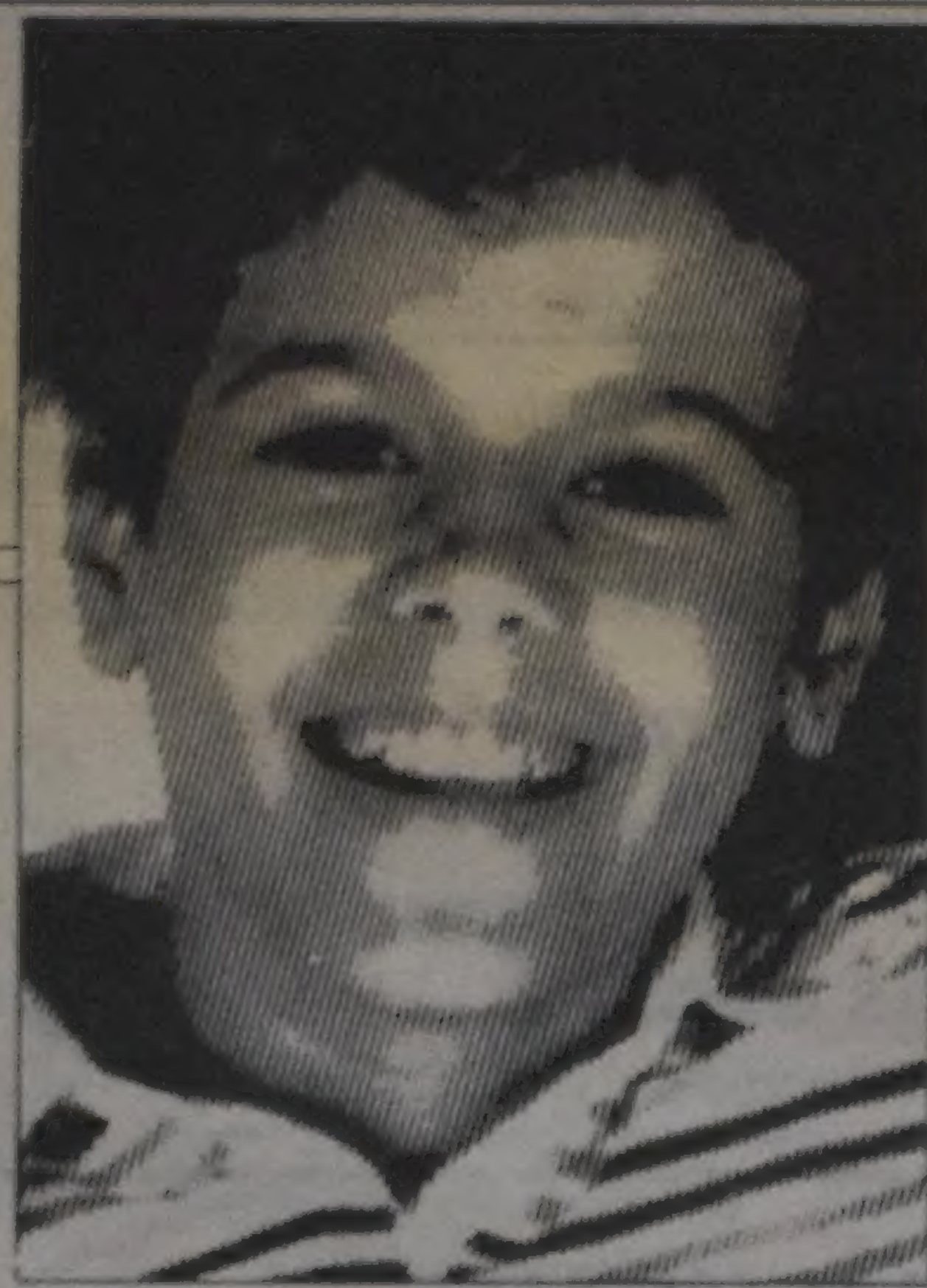
There are many areas in life in which we have to build controls over ourselves. How do you overcome worry, for example? The easiest answer that people give you is to say: pray about it. But I can guarantee you that you're going to have to do a little more than just pray. God doesn't do for us what we ought to be doing for ourselves. It means that we take a different attitude towards life.

We have to learn to develop the attitude that brings control, control over ourselves. And you're not going to do that from without or through the influence of others. The victory has to take place within our own souls because that's where the most powerful and the most abiding influences are developed. That's where we become mature. And as you and I struggle with life, we must constantly try to become more mature.

We still have too many people who take a childish attitude towards life and they're miserable with that attitude. A person who has a calm look and a poise about him- or herself, a feeling of innermost security, is the one who has learned to control him- or herself. Paul says you do this by taking your thoughts captive and bringing them to the feet of Jesus.

That's the victory that overcomes the world.

Rev. Heynen is a retired Christian Reformed minister who lives in Wyoming, Michigan. He was a chaplain at Pine Rest Christian Hospital, Grand Rapids, Michigan, for 30 years.



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**Pastoral letter**  
**Leonard Schalkwyk**

## Exciting developments in Christian education

The other day I was elected a member to the board of a Christian organization. It was my first time at the meeting of the board of governors of Redeemer College. I "sit" there as representative of Classis Toronto of the Christian Reformed Church.

I began to take a real interest in the proceedings as I realized that I was being caught up in an exciting, historic venture of dazzling proportions.

The college's long-term estimated student enrolment was 150 for this fifth year of existence, but this has outstripped all expectations and now stands at 275 students. Education at Redeemer College has proven to be less expensive than at some other Christian colleges.

### Tour impresses

During the tour of the new facilities in Ancaster, I met my good friend Jim Broekema; as a student he was enthusiastic about the place. It is impressive: no luxuries, but very functional. The gymnasium will be every students' delight, and there are even two squash courts. We found some students reading some of the 75,000 books in the spic-and-span library. Each student has a post office-type mailbox, indicative of the business-like way everything functions. The kitchen, laboratories, music department, classrooms, and students' residences were all very appealing.

And if you happen to be in the area, you should really go and see the chapel-auditorium! As one of the board members said, "It makes you wish you could do it all over again yourself."

We even got a tour of the President's house, which belongs to the college. This house hopes to see a long succession of eminent men who will guide the college into paths of true, Bible-true Christian learning. I smiled as I found that the house of the college president looks like your average parsonage and I smiled even more

as I heard that the president's salary is that of your average Christian highschool principal.

### Accepted?

We all are happy of course when a new Christian college is started. But the gnawing question in the Christian community is always: will "outsiders" accept our education? Any Christian elementary school, any Christian high school is concerned about that. How will our students be accepted at a non-Christian educational institution? Will they have to suffer much for having attended a Christian school?

We can expect that Calvin College and Calvin Seminary take Redeemer's courses "at par." They do. One can go straight to Calvin Seminary after Redeemer's four-year course.

But what about the universities in Ontario? The happy news is: ALL Redeemer graduates who wanted to study on were accepted by the universities they applied to. Second or third year students who transferred to a university, received almost full credit transfer. This surely is an answer to prayer.

### Alive and well

I was not ready for all the excitement on that brand new campus.

Let us be thankful that Christian education is still alive and well, not only in Ancaster, but all over this beautiful continent. This is proven by the fact that also several new Christian elementary schools and high schools were started in recent years in the Reformed community.

A salute to all those who serve in Christian education!

And a salute to all those who support them! To God be the glory.

*Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ontario.*

## Alberta church-government committee resurrected

**Paul De Groot**

EDMONTON — A committee of Alberta church leaders has been born again.

The Alberta Church Consultation Committee (ACCC), which faced disbandment because member churches could not agree on its role and future, emerged from a September 25 meeting stronger than ever, said its chairman, Rev. Rob Hankinson.

Hankinson, a United Church minister, said the meeting was one of the best attended and most positive the ACCC has had for a long time.

"We decided unanimously to carry on with some changes," he said.

Some members of the committee, founded at the request of Premier Peter Lougheed to provide dialogue between the government and church leaders, had wanted it to become a more formal organization with paid research staff, while others valued the opportunity for churches to meet among themselves and felt the political role of the committee should be minimized.

Members of the committee include the Anglican, Baptist, Lutheran, Presbyterian, Roman Catholic and United churches.

"We decided that too much of our efforts have been in response to that original invitation from Premier Lougheed," Hankinson said.

Rather than holding a few large meetings with the government caucus, the committee will seek more frequent meetings with individual ministers and with senior civil servants, Hankinson said.

The committee will also meet two or three times a year "to meet with each other and develop ecumenical consultation in the provinces, and discuss our common concerns."

"I came away with a real sense that it was good for us to go through this period of questioning," Hankinson said.

The committee will attempt to be more public, and make its own existence better known. It also hopes to add representatives from more denominations, he said, mentioning Orthodox and Christian Reformed churches as among those who had shown some interest.

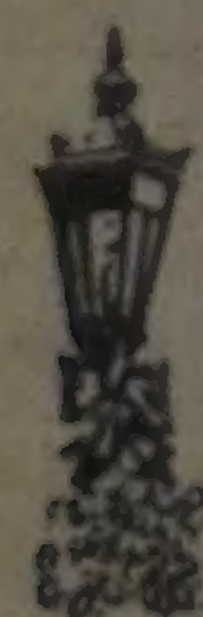
Representatives at the meeting were inspired by the successful intervention of church leaders in Newfoundland in a lengthy and bitter dispute between the provincial government and civil servants. The government's staff agreed to go back to work and a committee of church representatives would monitor negotiations.

Alberta church leaders agreed, with some regret, that the Newfoundland example was not directly applicable to Alberta which has a more diverse culture and where churches are perceived differently, Hankinson said.

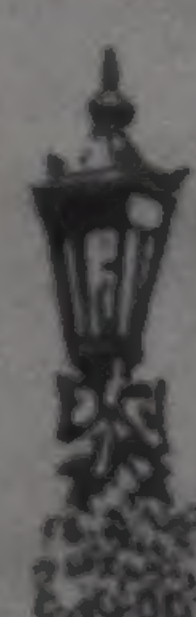
But the Newfoundland example did suggest that church leaders in Alberta could "discover other ways of operating," Hankinson said.

### Letter sent to church in S.A.

EDINBURGH (RES) — A committee of the Free Church of Scotland has written to the Dutch Reformed Church (NGK) in South Africa to express its concern about the apartheid system. The letter was written in answer to an invitation to the Free Church of Scotland to send a representative to the NGK general synod in this month. The letter calls upon the NGK to seek to persuade members of the government that all people are equal before God and that no race should rule over another race.



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# Science

## Wildlife groups and ministry move to protect wetlands

TORONTO, Ont. (Ontario Ministry of Natural Resources) — Ducks Unlimited and Wildlife Habitat Canada have signed separate agreements with the Province of Ontario that will provide a total of \$1-million annually to secure Ontario's most valuable remaining wetland areas.

More than 200 years of development have wiped out 80 per cent of the original



wetlands in southern Ontario.

Natural Resources Minister Vincent Kerrio announced recently that his ministry will secure wetland areas using such arrangements as purchase, easements, bequests, grants, tax rebates as well as other landowner agreements.

Mr. Kerrio said, "we will focus on securing Class I and II wetlands which have been identified as provincially significant."

"These areas also include staging areas for waterfowl, areas that have the potential to produce waterfowl and those that are of scientific and natural interest."

Mr. Kerrio said that government is continuing to review concerns identified in public comments, such as a landowner compensation program and municipal zoning procedures.

## Federal and provincial governments establish new national park

TORONTO, Ont. (MNR) — Land and other capital improvements, valued at \$8.5-million will be donated to the federal government by the Province of Ontario to establish the Bruce Peninsula National Park.

An agreement in principle has been reached with federal Environment Minister Tom McMillan and Ontario Natural Resources Minister, Vincent Kerrio, on the transfer of land to the federal government for the 270-square-kilometre park at the tip of the Bruce Peninsula.

"Ontario will donate 7,000 hectares of land, including two provincial parks and their capital improvements, to the Bruce Peninsula National Park," Mr. Kerrio said. "These lands will form almost half of the new park."

"By making these contributions, the province recognizes and actively supports the wider national significance of the Bruce Peninsula and the importance of protecting this area for all Canadians to enjoy."

The provincial Crown lands

are valued at \$6-million. They include Fathom Five and Cyprus Lake Provincial Parks, a junior ranger camp, and all of the associated facilities which the Ministry of Natural Resources has put on those sites. The improvements are valued at \$2.5-million.

"I have also agreed that there should be no hunting within the national park," Mr. Kerrio said. "However, I have identified an area of approximately 3,800 hectares in the southwest corner of the study area which will not be included in the park," Mr. Kerrio said. "By doing this, a portion of the area can be retained for the hunting activities which are so much a part of the area's tradition."

"The ministry will also consult with conservation groups and local people to improve wildlife habitat in the appropriate areas," Mr. Kerrio said.

The Bruce Peninsula National Park was first discussed by the Ontario and federal governments in 1981. The peninsula is a ridge of land separating Lake Huron and

Georgian Bay at the northern extension of the Niagara Escarpment. The agreement, could be signed by both ministers by December 31, 1986.

### Stove could be hazardous

(Canadian Scene) — The Ontario Ministry of Consumer and Commercial Relations has warned consumers not to use the *Camper Delight* propane camp stove. The stove could cause fires to produce dangerous quantities of carbon monoxide if used in tents or indoors, the ministry says.

The stove had been certified by the Canadian Gas Association. However, certification was withdrawn after problems were discovered during a manufacturing plan inspection.

No accidents have been reported as a result of the stove's use.

Anyone wishing further information should contact the Canadian Gas Association at (416) 447-6465.

### Fact sheet on wetlands

Wetlands are areas of land covered by shallow standing water — up to two metres deep — at least until July of each year.

There are four major types of wetlands:

- Swamps are wooded areas where shallow water persists for long periods.
- Marshes are periodically inundated grassy areas containing mostly aquatic plants.
- Bogs are stagnant pools containing mainly sphagnum mosses.
- Fens are areas where a variety of aquatic plants grow — sedges, grasses, reeds, mosses, etc.

At one time wetlands were regarded as having little value: they were hindrances to homesteading and breeding places for mosquitoes.

Many wetlands disappeared over the years, through land clearance, drainage and filling, and shoreline disturbance.

Increasingly, wetlands are appreciated as a valuable natural resource, offering economic, social and ecological benefits.

### Ecological benefits

Wetlands provide habitat for certain unique and endangered plants, animals, and birds that cannot live in drier areas.

As reservoirs, wetlands contribute to the quality and quantity of water. Wetlands improve the quality of polluted water and reduce the impact of flooding.

### Economic benefits

Some wetlands provide resource products such as furs, wood and wild rice.

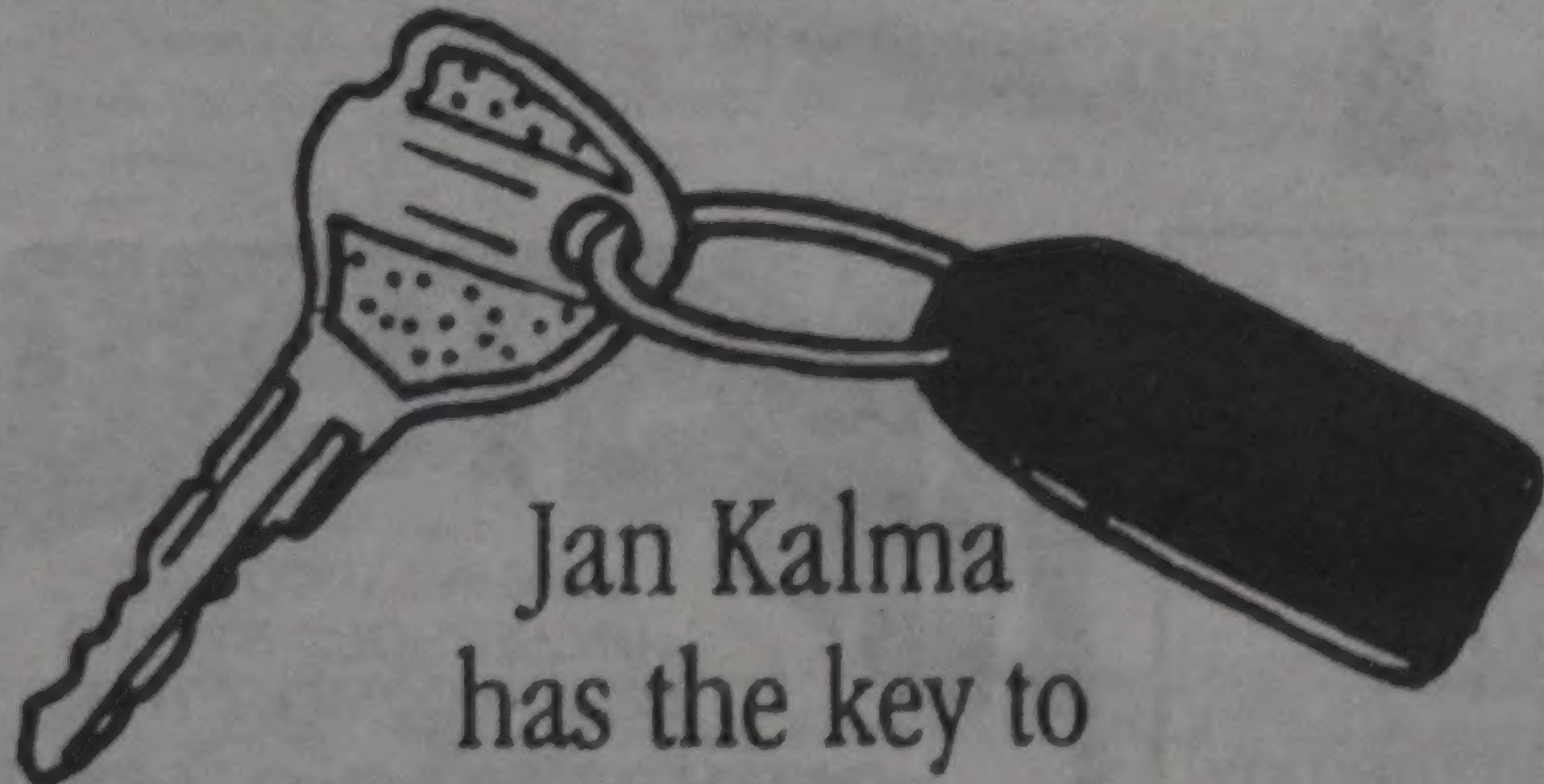
They also boost tourism potential by offering sites for outdoor activities such as hunting, fishing and bird-watching.

Some wetlands contain organic soils used for growing vegetable crops.

### Social benefits

The use of wetlands as places for hunting, fishing and bird-watching enhances the pleasures of cottagers, campers and tourists.

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## Education

# Shapiro, one year later (2) The Commission's vision for education

*This is the second in a series of articles designed to foster reflection and discussion concerning the report of the Commission on Private Schools in Ontario, commonly referred to as the "Shapiro Report." The first article traced the Report's background and sketched some initial responses to the Report. This second article examines Dr. Shapiro's basic perspective on public education, as reflected in the Report.*

Harry Fernhout

### Education for democracy

One of the strengths of the Shapiro Report is the author's honesty and directness concerning his own perspective on the nature and purpose of schooling. In a section entitled "Some Matters of Principle," Shapiro states a number of basic beliefs which, he says, provided the general framework for his specific recommendations.

Shapiro begins his statement of principles by reflecting on the educational needs of a modern democratic society. What kind of citizens would enable such a society to flourish? The answer, according to Shapiro, is that society requires people who exercise personal responsibility, who exhibit intellectual and moral autonomy. Shapiro, it should be noted, does not necessarily employ the term "autonomy" in the religiously loaded sense which regards humans as entirely a law unto themselves. Rather, at this point Shapiro is expressing the view that, to function well, a society like ours needs citizens who are self-motivated and self-directed. Democracy won't work if people don't exercise personal responsibility.

In Shapiro's social vision, schools exist to help produce the kind of citizens society needs. The central purpose of schools is to guide young people to intellectually and morally responsible adulthood. This goal is so essential to the well-being of society that it justifies the compulsory schooling of all children. In other words, the government, acting on behalf of society as a whole, is justified in "forcing" children to go to school in order that they may develop into "free" citizens.

Seen in this way, the task of schools has a two-sided character. Schools should help persons reach their full individual potential, while at the same time harnessing this potential in a way that serves the interests of society. To give all individuals a chance to realize their potential, schools must "maximize the equality of educational opportunity"; quality education should be equally accessible to all.

And to make sure the interests of society are served, schools must provide a

"common acculturation experience." That is to say, in a society populated by citizens who come from a variety of backgrounds and traditions, schools need to provide a place where young people absorb those democratic values and outlooks to which all responsible citizens should adhere. And these young people need to learn to be tolerant of others whose personal, private (e.g. religious) values may differ from their own.

### Government-operated schools

As described so far, Shapiro's view of the nature and purpose of schooling arises from the classic liberal-democratic vision of what life in our society is all about. This vision of society leads Shapiro to affirm that the government should be directly responsible for operating a public school system. The Report is quick to acknowledge that the government is not alone in its interest in schooling; the family also has important responsibilities in this regard. But Shapiro does not draw the conclusion that schooling is primarily a *parental* responsibility. In fact, he seems to assume that parents' special commitment to their own children would lead them to seek educational advantages for their children at the expense of the needs of society as a whole, and perhaps at the expense of other, disadvantaged citizens. Families (and churches), then, do not share the government's necessary and natural commitment to providing education as a *public* service.

Shapiro's view of the goal of schooling, in other words, leads directly to a belief in the legitimacy of government-operated schools which serve the public purpose, particularly by steeping children in the values and shared experience essential to a democratic society. Parents relate to such public-purpose schools primarily in terms of their responsibilities as members of the public; whatever additional educational experience (e.g., religious teaching) they want to give their children is their private business.

As Shapiro envisions it, under ideal conditions there would only be one government school system for all citizens. He clearly hints that if he could

redesign Ontario's school system from scratch, he would, in principle, favour such a single system. However, factors such as Ontario's historic recognition of Roman Catholic schools as well as the right of individuals to choose

entrusted with the task of teaching the next generation what they need to know to serve the Lord in the theatre of creation.

This first emphasis ties closely to a second major difference with Shapiro. As

enforcing health and safety laws.

### Responses to Shapiro

To identify and critique Shapiro's basic perspective on schooling is, in a sense, the easy part. Deciding how to respond to this perspective in the current educational debates in Ontario is a more difficult matter. On this point, some important differences have appeared among people involved in Christian education.

One approach has been to concentrate on the practical aspects of Shapiro's recommendations while foregoing a critical evaluation of his basic philosophy. The initial responses generated by the Ontario Association of Alternate and Independent Schools (OAAIS) revealed this tendency. OAAIS has focused on assessing Shapiro's specific recommendations in the light of the Association's own policy guidelines. One difficulty with this approach is that it might make us less sensitive to the extent to which Shapiro's assumptions are actually embodied in his specific recommendations (e.g. his definition of "satisfactory instruction.")

A critical assessment of Shapiro's basic perspective is also absent in a response submitted to the government by Citizens for Public Justice (CPJ). CPJ's brief does provide a clear and strong statement of Christian principles which CPJ has employed in assessing Shapiro's specific recommendations. But the CPJ document does not critique Shapiro's principles to illustrate how these differ from CPJ's.

To expect Queen's Park politicians to grasp this contrast on their own is to expect too much.

Another response evident in Ontario Alliance of Christian School Societies (OACSS) circles has been a shrill attack on the Shapiro report's basic assumptions. The tone of such criticism has at times implied that Shapiro can realistically be faulted for not writing his entire report on the basis of the Reformed Christian view of schooling. This approach also has its dangers; it allows people to write Shapiro off without paying proper attention to insightful features of his viewpoint, features which Christians often overlook. Further, this approach can create an air of suspicion which prevents a fair hearing of Shapiro's practical recommendations.

### Principled and realistic response

A Christian response to the  
Continued on page 13 ...



Photo: CSI

Shapiro: "The government, acting on behalf of society as a whole is justified in 'forcing' children to go to school in order that they may develop into 'free' citizens."

educational alternatives make this ideal unworkable.

In reflecting on his report, it is essential to grasp Shapiro's strong commitment to a government-operated school system which serves the interests of society. This school system has a preferred status in Shapiro's eyes. That's why, as we will note in a subsequent article, he favours *equity*, but not *equality* for independent schools. Shapiro's concept of educational pluralism does not accord equal public status to independent schools, but safeguards a special place for the government system.

### Contrasts with a Christian view

Shapiro's perspective on the nature and purpose of schooling is clearly at odds with key elements in a Christian view of education, particularly as expressed within the Reformed tradition. Of the numerous differences that might be cited, three are especially important.

In the first place, from a Christian point of view Shapiro's approach drastically underplays the educational responsibilities of parents. When we advocate Christian day schools, we do so in part because we believe that parents (or, more correctly, the whole community of believers) are

supporters of Christian education, we believe that the whole process of schooling needs to be infused with our basic beliefs about God, the world, and the nature of human beings. We maintain that a religiously rooted worldview is always present in education. For this reason we reject the idea that public education can be religiously neutral, and that the implications of religion can be dealt with adequately in "private" nurture.

A third major difference with Shapiro has to do with the assumption that schools should be directly operated by the state. As advocates of Christian schools, we take the view that no external institution, whether it be the state or the church, should run a society's schools. In Shapiro's vision, schools too easily become a state-authorized means of imposing the ideology or worldview of those who hold the reigns of power. Schools, we assert, should be operated by parents and others who freely organize for the purpose of providing education consistent with their basic beliefs. The government's responsibility for schooling is limited to matters of public welfare, such as establishing basic educational standards and



## Feature

# A biblical perspective on borrowing and lending

Sid Tjeerdsma

As Christians living in a democratic capitalistic society, we are sometimes challenged to ask ourselves: "how do we conduct ourselves christianly in the area of financial management?" One of the areas of finances that we often have to deal with in this society is the practice of borrowing and/or lending.

May we Christians be involved in these practices? If so, how does God instruct us to glorify Him in this area of our lives? For the answers to these questions, we must search the scriptures, for this is how God speaks to us today.

## Are lending and borrowing acceptable?

When God established His laws for the people of Israel during the time of their formation as a nation, He did so for the benefit of His people. One of the underlying themes of God's laws is that if the people of God are obedient to His will He will richly bless them.

In Deuteronomy 15:6 we read, "For the Lord your God will bless you as He has promised, and you will lend to many nations and borrow from none ...." This also speaks to us today. If we as Christians are obedient to God's will, He will bless us so richly that it should not be necessary for us to borrow from outside the Christian community. We should then encourage the establishment of mechanisms whereby Christians can lend to or borrow from each other (such as Christian Stewardship Services in Toronto).

God established laws governing many different circumstances. One of those circumstances was the condition of poverty. Knowing that the poor would always be

there (Deut. 15:11; Matt. 26:11), God wanted to ensure that they would be adequately protected. The poor by themselves would have little power and recognition and be scorned by their fellowman. (Prov. 14:20)

It was necessary, for God to establish laws governing man's relationship to the poor in society. Therefore He established specific laws concerning the lending of monies to the poor. (Ex. 22:25-27; Lev. 25:35-37; Deut. 15:7-11; 23:19-20) In these commands God actually obligates those who are able, to lend to the needy, (Deut. 15:8) and if they do, they will be richly blessed.

It is obvious from these passages that if God encourages lending to those in need, it is acceptable for those in need to borrow. As a matter of fact, it may even be suggested that God places "those in need" among us, to challenge us to show our obedience to Him in this area of our lives. (Prov. 22:2; 1 Sam. 2:7)

## Lending between nations

However the scriptures do not limit the practice of borrowing to those that are destitute, even though most of the commands deal with the relationship to them.

The practice of lending money was not uncommon and the profession of "money lender" was an acknowledged position in biblical times. (Ex. 22:25; Matt. 25:27) However, God does establish guidelines concerning these loans as well, as we shall see shortly. Actually God promised His people that if they followed His commands and lived according to His ways, He would bless them as a nation so richly that they would find themselves able to lend to other nations. (Deut. 15:5,6)

The lending of money between nations obviously

required a sophisticated "financial" system, more than that required between two individuals. This may account for the establishment of the profession of moneylender. A moneylender would undoubtedly also handle other financial transactions.

An example of the lending between nations can be found in the references to the building of the temple by King Solomon. In 1 Kings 9:10-14 we are told that King Solomon gave King Hiram 20 cities, presumably as collateral for the payment of 120 talents of gold, as the original agreement had only covered the payment of the labour and wood. (1 Kings 5:1-11) At some later time, when Solomon's own gold reserves were increased, he repaid Hiram and settled his debt with him, recovering the

instead giving instructions as to how debts are to be handled.

There is sufficient scriptural evidence therefore, that the practice of lending and borrowing is an acceptable practice, provided certain guidelines are followed.

## Regulations governing lending and borrowing

The practice of lending and borrowing was permitted by God, and in certain situations the people were actually encouraged to lend. (Deut. 15:11; Ps. 37:26) In order to avoid abuse of the practice, however, God also established rules in order that the people might know how to be obedient in this area of their lives. These rules can be divided into two basic areas, namely rules governing lending and rules governing borrowing.



20 towns held as collateral. (1 Chron. 8:1-2) Yet, even though Solomon borrows extensively to complete God's temple, God still blessed the temple. (1 Kings 9:3)

In the New Testament Christ Himself acknowledges that lending and borrowing was an acceptable practice. (Matt. 5:42; Luke 6:34) Paul in his letter to the Romans refers to those that have incurred debts, (Rom. 13:8) without condemning the practice, but

- 1) Rules governing lending:
  - Do not charge interest when lending to the destitute. (Ex. 22:25; Lev. 25:36; Deut. 23:19)
  - If you take collateral from a poor man, return it to him as soon as he has need of it. (Deut. 24:12, 13; Ex. 22:26)
  - On other loans do not charge exorbitant interest. (Prov. 28:8; Ezek. 18:8, 13, 17; Neh. 5:10)
  - A lender is "master" over the borrower, (Prov. 22:7) and must therefore treat his "servant" appropriately. (Lev. 25:43; Deut. 24:14; Prov. 22:16; Eph. 6:9; Col. 4:1)
  - Lend in a spirit of love, expecting nothing in return. (Luke 6:34)
  - Return the collateral when the debt is repaid. (Ezek. 18:7, 12)
- 2) Rules governing borrowing:
  - Loans must be repaid, (Ps. 37:21) and debts must not remain outstanding. (Rom. 13:8) In other words, the ability to repay must be determined prior to taking out

the loan.

— A borrower is to consider himself a "servant" of the lender, (Prov. 22:7) and must therefore "obey" his "master" accordingly. (Mal. 1:6; Eph. 6:5-8; Col. 3:22-25) Provided that these guidelines are followed in the practice of lending and borrowing, God promises that He will reward the faithful. (Ps. 37:26; Ps. 112:5; Deut. 24:13; 15:10; Prov. 19:17)

## Some practical implications

All of this leads us to conclude that when there is a legitimate need, money may be borrowed and those that are able, are encouraged to lend. Unless one is lending to the destitute, the charging of interest is also acceptable, provided it is not exorbitant.

What then might be considered an acceptable rate of interest? A real rate of zero per cent implies that for every \$1 borrowed an equivalent amount must be repaid.

In biblical times when inflation can be assumed to have been negligible, it would mean that \$1 would have to be repaid at the end of the loan period. However, in today's economy, with inflation at a rate of five per cent, it would require that an amount of \$1.05 would have to be repaid.

The lender should therefore be entitled to charge an interest rate which is, at a minimum, equivalent to the current rate of inflation.

In addition, he should be entitled to an amount equal to the profit he could have made had he used those funds in a legitimate business. This might add an additional three to five per cent. Thus a legitimate interest rate could be in the order of eight to 10 per cent in today's economy.

This, of course, begs the question: "is it appropriate for a Christian to expect a profit from his work?" Again let us examine the scriptures. Leviticus 25:37 implies that unless one is dealing with the poor, it is not unacceptable to expect a profit. (See also Prov. 10:22; 14:23) Even Christ, in His parable of the talents, (Matt. 25:14-30) uses the example of investing money for a profit. He would not have used an example of something evil to represent something which is good.

It can be concluded, therefore, that a Christian can expect a profit from his work; and, provided it is not motivated by greed, (Luke 12:15; Eph. 5:3), he may also consider it a blessing from God.

*Mr. Tjeerdsma is a former living near Strayner, Ont. He has an avid interest in relating his faith to all areas of life.*

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# The truth about tithing

G. Roger Schoenhals

Thirty years ago my parents went camping in the Olympic National Park. On Sunday morning they drove to a little church in nearby Port Angeles (Washington). The pastor preached a simple message on Christian stewardship.

Driving back to their campsite, they talked about the sermon. That evening, in the quietness of the forest, they decided together to go beyond the tithe and begin giving a higher percentage to the Lord's work.

Economically, the decision didn't make sense. But they chose to do it anyway — cheerfully. And, according to my dad, they experienced a delightful sense of liberation. The practice continued from then on, the percentage ranging higher in later years.

Before you can go beyond the tithe, you've got to get the tithing habit. And that means a consistent practice of giving 10 per cent of your income to the Lord's work.

But why 10 per cent? Why not five per cent? Why not "according to our means?" Is not tithing a legalistic carry-over from the Old Testament?

Whatever you think about this, read on and see how you react to these 10 benefits of tithing. They're not new, but taken together they may be valuable as you sort out this issue yourself.

## 1. Honours scripture

In the book of Romans, when Paul wants to explain the meaning of faith, he refers his readers back to Genesis and the example of Abraham.<sup>1</sup> When James wants to illustrate what he means by Christian works, he points back to father Abraham.<sup>2</sup> And, when the subject of tithing comes up in the book of Hebrews, again we find Abraham.<sup>3</sup>

The word, "tithe," first appears in Genesis 14:20. Here, Abraham gives Melchizedek, the priest of God most high, a tithe of what he had gained from his military victory. He appears to give it willingly and gratefully.

The practice of giving 10 per cent to God was later established as part of the Mosaic Law.<sup>4</sup> We see it continuing throughout the Old Testament.<sup>5</sup> In the final book of Malachi we're told that failure to pay the tithe is nothing less than robbing God.<sup>6</sup>

In the New Testament, the subject of tithing appears in three settings: The Hebrews reference to Abraham and Melchizedek; Luke's description of the self-righteous Pharisee;<sup>7</sup> and the account of Jesus confronting the Pharisees about their scrupulous legalism.<sup>8</sup>

In this latter reference, Jesus refuses to condemn the practice of tithing. After denouncing the Pharisees for their failure to observe such weighty matters as justice, mercy, and faith, He tells them that in addition to doing these things they should

continue to tithe. At least that's the implication.

While one may argue whether the Bible actually commands tithing for Christians today, the believer who earnestly seeks guidance will be thankful for any direction the Bible provides. A biblical reference to the tithe is a welcomed sign post for those seeking help.

## 2. Reveals obedience

The conscientious Christian who accepts the biblical pattern of tithing will perform that practice, believing he is honouring God. Thus, tithing can, and often does, reveal a sincere desire to obey the perceived will of God.

A man was about to be baptized by immersion. Just before being lowered into the tank, he grabbed his wallet out of his pocket and held it up. Everything went under but his money.

The obedient heart surrenders everything, including money. Tithing becomes a cheerful response to God's clear design that we invest in His cause.

## 3. Expresses gratitude

As redeemed children, hopelessly in debt to our loving Father, we come to the Bible for guidance in knowing how to express our gratitude. Tithing is one outlet for us.

I once heard a college professor talk on the subject, "I Am In Debt." He had recently returned from a trip overseas and his topic made us wonder whether he was going to take a collection.

Instead, he spoke of his sense of gratitude and obligation to the many people who had helped him along the way. He said his only hope of repaying them for their many kindnesses was to follow their example and do unto others as they had done unto him.

The verse immediately preceding the Ten Commandments reminded the Israelites that God had graciously delivered them from bondage.<sup>9</sup> Then follows the list of specific responses He expected of them. It's as though God laid out some practical ways His children could appropriately say, "Thank you."

John said, "We love, because He first loved us."<sup>10</sup> The cheerful tither says, "I give to the Lord's work because He has given so much to me. I give to Him because, though He was



rich, for my sake He became poor."<sup>11</sup>

## 4. Demonstrates faith

"Put your money where your mouth is." Tithing is a way of doing that. It helps us externalize and affirm our faith. When we rightfully place money in the offering plate, we proclaim, "I believe in you, Lord. I honour you as the God of creation, the God most high."

Tithing also reveals our faith in God's provision. By giving money we could use for our own benefit, we consciously make ourselves a bit more vulnerable and dependent on God.

For one who hasn't practiced tithing, the leap can be terrifying. It requires an abundance of faith. Some people have felt more comfortable working up to a tenth, adding a percentage or two each month.

After pay day, my wife and I write our first cheque to the Lord's work. By putting this "obligation" at the top of the list, we are always able to meet that commitment. If we run out of money before the other bills are paid, we deal with that necessity as best we can. Sometimes we borrow money, sometimes we adjust our plans and do without. Who are we to trifle with God's work by putting our tithe at the bottom of the list?

## 5. Recognizes rightful ownership

You and I occupy this globe as stewards of God's creation. But how do we express this stewardship when it comes to the weekly or monthly inflow of money? Tithing is a simple, methodical way to help us keep the record straight. Each time we give God the "first fruits" of our labours we affirm His lordship and our servanthood. Scripture tells us that the tithe is the Lord's.<sup>12</sup> While all things belong to Him, He apparently lays special claim to that first 10 per cent of our gain. However we understand this, we dare not take it lightly.

## 6. Protects priorities

Jesus said, "Where your treasure is, there will your heart be also."<sup>13</sup> If you regularly invest in a program, an institution, or a material possession, you will find yourself gaining interest and commitment in that direction.

For example, if you purchase a motor home or a boat, you will begin to schedule your time to use that possession. You will

find ways to justify your investment.

The same is true of our investment in God's work. Our interest and commitment follows our pocketbook. The person who gives regularly to the church, will tend to be more involved in the various ministries of that church than the sideliners who only tosses in loose change now and then.

Faithful tithing is an insurance policy that helps protect our involvement in things that are truly important. Cheerful tithing helps keep us close to God.

Actually, the Lord is able to get along quite well without our tithes. He could easily place money in the coffers each month. But that's not His plan. He wants to involve us in His work. And, our wise heavenly Father knows that giving is good for us.

The New Testament contains stern warnings about the cancerous effects of riches.<sup>14</sup> We can easily be caught up in the pursuit of possession and lose grip on the less tangible.

Continued on page 12...

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# The truth about tithing

...continued from page 11.  
more important things of life. The regular practice of tithing helps us keep perspective, helps us renew our trust in God. In giving to God's work we declare our independence from the materialism around us.

## 7. Provides needed support

Gracious giving underwrites the ongoing work of God's Kingdom. It was so in Old and New Testament times, and it continues to be God's way of financing His work today.

"Bring the whole tithe into

the storehouse," thunders the Old Testament prophet.<sup>1</sup> No such exhortation is needed when the Holy Spirit gets hold of our wallets. Consider the spontaneity and generosity of the early church when the converts sold land and houses to have more money to give.<sup>2</sup>

The Bible tells us to support those who serve among us as ministers of the Word.<sup>3</sup> What a shame that so many Christian workers have to exist at the poverty line because the non-tithing people of God insist on pampering themselves and building their own earthly

kingdoms.

## 8. Offers a positive witness

In front of me, on a shelf, is an antique safe about five inches square. It was my dad's "tithe box" when I was a boy. I remember how he put money in there, and then took it out for Sunday and other giving opportunities. He never made a big deal about it, never told me, "You must do the same thing." He just followed through on his own conscientious pattern of systematic giving.

Through our giving we witness to our family and to those who are close to us. Ultimately, we witness to the world by how well we and other believers provide for the ministries of the Kingdom.

I once pastored a church in a small town. During my first year I discovered that the treasurer was occasionally unable to pay all the utility bills. More than once I refused my weekly salary so the basic bills of the church could be paid. I abhorred being known as the pastor of the church that didn't pay its bills. What a pathetic witness for the God who "owns the cattle on a thousand hills, the wealth in every mine!"

A positive witness of sacrificial giving encourages others in their own giving. Giving begets giving. Think of the impact of that poor widow who gave so sacrificially in the Temple.<sup>4</sup> Her story has been told a billion times!

## 9. Unlocks blessings

The Bible makes a connection between giving and receiving. Abraham discovered this after he gave a tithe. We read: "Abram, I am a shield to you; your reward shall be very great."<sup>5</sup>

In Malachi, the connection is even more explicit: "Bring the whole tithe ... and test me now in this, says the Lord of hosts, if I will not open for you the windows of heaven and pour out for you a blessing until it overflows."<sup>6</sup>

Jesus puts it like this: "Give, and it will be given to you; good measure, pressed down, shaken together, running over ... For by your standard of measure it will be measured to you in return."<sup>7</sup>

Paul echoes the equation in his second letter to the Corinthians: "He who sows

sparingly shall also reap sparingly; and he who sows bountifully shall also reap bountifully."<sup>8</sup>

To the Philippians he writes: "I have received everything in full and have an abundance ... and my God shall supply all your needs according to His riches in glory in Christ Jesus."<sup>9</sup>

These Scriptures, and others, cause some to preach a gospel of prosperity. Live right, give right, and you will prosper in a material way. They tell us that God intends for His children to be healthy, wealthy and wise.

Others perceive a deeper meaning. While they agree that sometimes God does seem to bless in material ways, they point to the more universal experience of joy and liberty in the Lord. Selfless giving sets people free, whether they live in poverty or on easy street.

My own experience teaches me that I simply cannot out-give God. In one way or another He more than makes up for any sacrificial gift I give.

I heard of a man who worked overtime just so he could have more money to give to the Lord's work. He delighted in giving. John Wesley got such a bang out of giving that he lived austere on one tenth of his income just so he could give the other 90 per cent away. He understood what Jesus meant when He said, "It is more blessed to give than to receive."<sup>10</sup>

When we give in order to get, our giving ceases to be "a fragrant offering, a fragrant aroma, an acceptable sacrifice."<sup>11</sup> We lose the deeper blessing God intends for us to have.

Those who live to give enjoy a spiritual high unknown to the "bean-counters." In giving, motive is everything.

## 10. Pleases God

Before Abraham could sacrifice his son, God stopped him and provided a ram. He said, "Now I know that you fear God since you have not withheld your son, your only son from me."<sup>12</sup> What does the Lord think of us when we withhold our money, our only money from Him?

We honour God when we give joyfully. We say to Him, "I love you and I want to be your partner in the great work of the gospel. You can count on

me to do my full share." God likes that! He "loves a cheerful giver."<sup>13</sup> A good offering is "well-pleasing to God."<sup>14</sup>

If we are truly sincere about our stewardship responsibilities we will come to the Bible for guidance in giving. There we will find a method that has worked for ages, the practice of giving a tithe. We will also find ample encouragement to give beyond the tithe. We will not find encouragement to give less.

Eight years ago, my wife and I decided to go beyond the tithe in our regular giving by increasing the percentage one-half point each year. If worldly standards, we cannot afford to do this. We have a large family and our income is well below average. But neither of us would consider backing up. We find too much pleasure in giving. And we have learned that we simply cannot out-give God. In one way or another He more than makes up for any sacrificial gift we give.

Ultimately, what we give to the Lord is a very personal matter.<sup>15</sup> God deals with each of us in His own special way. But one thing is sure, He wants us to enjoy the fun of big-hearted giving. He knows we will never be truly happy until we learn to give. The truth about tithing is simply this: It works!

## Scripture quotations are from the New American Standard Bible

1. Romans 4:1-5; Genesis 15:6
2. James 2:21-24; Genesis 15:6
3. Hebrews 7:5-9; Genesis 14:20
4. Leviticus 27:30-32; Numbers 18:24-28; Deuteronomy 12:6, 17; 14:22-28; 26:12
5. 11 Chronicles 31:5-12; Nehemiah 10:37, 38; 12:44; 13:5, 12; Amos 4:4
6. Malachi 3:8, 9
7. Luke 18:12
8. Matthew 23:23; Luke 11:42
9. Exodus 20:2
10. 1 John 4:19
11. 11 Corinthians 8:9
12. Leviticus 27:30
13. Luke 12:34
14. Mark 4:19; 10:23-25; 1 Timothy 6:9-10, 17-19
15. Malachi 3:10
16. Acts 4:32-35
17. 1 Corinthians 9:14; 1 Timothy 5:18
18. Mark 12:41-44
19. Genesis 15:1b
20. Malachi 3:10
21. Luke 6:38
22. 11 Corinthians 9:6
23. Philippians 4:18, 19
24. Acts 20:35b
25. Philippians 4:18
26. Genesis 22:12
27. 11 Corinthians 9:7
28. Philippians 4:18
29. 11 Corinthians 9:7a

Roger Schuenhals lives in Seattle, Washington.

## Cinema summaries

Marian Van Til

### Tough Guys

*Rated Adult Accompaniment*  
Stars Burt Lancaster, Kirk Douglas  
Directed by Jeff Kanew

*Tough Guys* is a very funny film, most people, including many young Reformed movie goers, would tell you. It obviously profits from the presence of long-time stars Lancaster and Douglas. But the source of its humour should also make it disturbing for Christian viewers.

Harry Doyle, 73, and Archie Long, 67, are just getting out of prison after serving a 30-year sentence for train robbery. They were America's last train robbers — "gentlemen bandits" who played by certain rules even while breaking the law. That's why their young probation officer, despite himself, can't help but admire them, and ultimately is willing to put his career on the line for them.

Parts of the film are a good catalyst for making viewers think about the indignities our society heaps upon the elderly, and for making us reconsider our prejudices against ex-convicts. Doyle and Long make an honest attempt to fit into society, but are thwarted at every turn — by retirement home administrators and staff, by employers, by the police, even by ordinary, well-meaning citizens on the street.

The "system" — the one which "processes" ex-convicts, and the one which "processes" senior citizens — is rightly seen to be deficient. But does that justify the film's forcing its audience to condone the criminals' actions when they attempt another couple of robberies, culminating in their hijacking of the very train they robbed 30 years earlier?

Any number of poignant plots which point out the condescending and disrespectful way we treat older people could have been extremely effective.

The ex-con factor detracted from rather than enhanced the film's "injustice to senior citizens" theme. *Tough Guys* producers obviously felt laughs were more profitable than any real social conscience probing. But ironically, with excellent actors like Lancaster and Douglas working for them, they could have successfully presented a plot which would have given them both humour and serious reflection. And they could have done it without making their audience compromise itself by condoning the flouting of the law.

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## Students' pastor wants a theology of soil

... continued from page 1.

He explains that idea further. A given piece of land may be so important for its aesthetic value that it is a crime to farm it. Another piece of land may cry out that it should be used to grow food. To pave that with streets, houses and driveways would be a violation of the innate design which the Creator reveals to us.

### Francis a nut?

As one listens to Den Haan's exposition, it gradually becomes clear that what he has in mind will be rather restrictive for society. It means that people have to slow down development and through patience develop respect for nature. It means that economic considerations may have to take second place. It means sacrifice and discipline. In fact, it requires a change of mindset.

What Den Haan is trying to do is tilt a whole culture away from its long-standing practice and worship of utilitarianism.

Ed Den Haan understands that. He relates how Francis of Assisi showed respect for nature and was declared a nut. "Francis wanted to define and recognize the spirituality of creation. He talked to birds and he claimed they talked back to him." The idea fascinates Den Haan. He thinks we can learn much from Francis.

He asks what Psalm 19 really means when it says, "Day after day they [the skies] pour forth speech." If the skies speak, then surely, so do the birds. Does an ant worship the Lord? Do you stop it from worshipping when you step on it? Den Haan is not finished with these questions.

The Western mind has to pursue a more organic

relationship to the rest of creation. It has separated humankind too much from it. It has also broken things into parts, and the parts are seen as independent. Psalm 104 says that God is "dressed" with light and that "the beams of His upper chambers" lie on the waters. "Doesn't that show that, independent of human involvement, God is connected with that stuff out there?" he asks. "And if He is, isn't everything interconnected?"

According to Ed Den Haan, animal rights people are too often ridiculed. They may be extreme in seeing all life as inviolable. But the other extreme is utilitarianism, he says. "Why do we place three hens in a small square cage or calves in an enclosed environment where they can hardly walk around? Because we use animals for our own



consumption while we disregard their creaturely needs."

### Beggar questions

But is it fair to blame the farmers for their use of land and animals? Isn't all of society demanding that kind of production? Who will pay for the "right" production methods?

Den Haan agrees it is unfair to single out the farmers. It's not his intention to blame anyone in particular. "I want to know what God wants in these questions, and I'm not prepared at this point to give a concrete answer to that. The door to an answer lies in coming to grips with the innate creaturely realities by which nature relates directly to God."

But does the Bible not speak of creation having an indirect relationship with God, through humankind, the vice-regent of creation? Is humankind not asked to have dominion over the creation?

Again, Den Haan agrees. But he wants to see that dominion balanced with respect for innate worth and innate worship. Human dominion must be complementary to the integrity of the rest of creation.

These are the issues which burden the students' pastor of the Christian Reformed Church on the University of Guelph campus. By studying these questions he hopes to increase the praise of God, which is the chief end of creation, and he hopes to

increase harmony of life. "If I live with creation, according to its design, I will have more shalom."

### Personal ties with soil

What is the meaning of soil to Ed Den Haan? He was raised on a farm; he is a hobby gardener. He chose to do his pastoral work in an agricultural college, working with young people who will make their career in agriculture. He sponsors series of lectures that develop a Christian perspective on agriculture. He loves to work with wood and go for walks in the woods; he loves birds.

Does he talk to birds? No; but he talks to his dog. A lot of people talk to their plants and the plants do well. Will he start talking to birds after the project is finished? Who knows.

But this he does know. The Christian community must come to grips with the prevailing idolatry and must offer a biblical theology applied to agriculture. He has letters of encouragement from other Christian scholars, from Christian farmers, from the Mennonite Central Committee, to prove that the need for a theology of soil is recognized by those who are close to it.

According to Den Haan, the church must present clear gospel principles for life style. "I'm prodding the sleeping giant, if you don't mind a loaded phrase," he says with a chuckle.

## Shapiro, one year later (2)

... continued from page 9.

basic perspective of Shapiro's report should be both principled and realistic. A principled response requires a bold willingness to call a spade a spade. It involves an effort to bring the biases and limitations of Shapiro's perspective clearly to light while asserting the merits of a Christian view of the relevant issues.

A realistic response, however, avoids putting itself out in left field by cutting off dialogue. Realistic supporters of Christian education should not be surprised that a public educator appointed to investigate the role of independent schools ends up affirming our society's dominant ideology of schooling.

In this situation, a principled and realistic response means that we steer our course clearly in terms of our Christian perspective, always trying to win respect for our position as we dialogue with others, and always realistically aware that our viewpoint is a minority viewpoint in our present society. Such a response tries to identify the elements in Shapiro's vision and recom-

mendations which might be compatible with a principled Christian view of education. This type of response is crucial to the effort to map out a course of action which does justice to the various points of view in our religiously pluralistic society. Some aspects of such a response to Shapiro will be dealt with in a later article.

### Learning from Shapiro

A principled and realistic Christian response to Shapiro can also remain open to learning from his analysis. For example, Shapiro stresses the state's responsibility to safeguard the rights of individual children, including the right to a good education. A Reformed Christian critic, stressing the educational responsibility and rights of parents, could write this off as another example of rampant individualism. But while it's true that the Reformed viewpoint provides a wonderful account of parental responsibility in education, it is perhaps not very well equipped to deal with situations in which parents neglect or violate these responsibilities. Unfor-

tunately, in our society some children actually need protection from their parent's educational irresponsibility.

And we don't need to point the finger only at secularists in this regard. For example, in some Christian circles, an approach called Accelerated Christian Education (A.C.E.) is flourishing. On various grounds, doubts have been cast on the adequacy of the A.C.E. approach. This raises the question whether Christian (and other) parents have an unrestricted right to control the education of their children, or whether the state has a responsibility to protect the rights of children to a "good" education.

This very real problem is too complex to be resolved by a one-sided emphasis on parental responsibility and choice. A willingness to recognize insightful elements in Shapiro's perspective can help us broaden and rearticulate our approach to these matters within our Christian framework.

*Harry Fernhout is Senior Member in the Philosophy of Education at the Institute for Christian Studies in Toronto, Ontario.*

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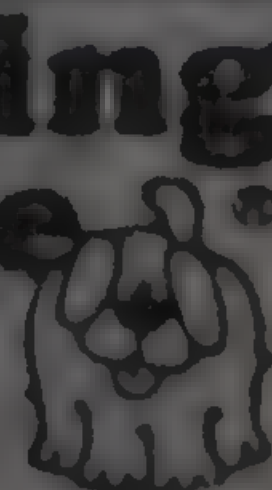


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## Society

### Bells chime completion of Brampton Home

Bert Witvoet

BRAMPTON, Ont. — Nine years may not be long in the eyes of elderly people, but it took that long to build them a complete facility north-west of Toronto. On Saturday, October 4, Holland Christian Homes (HCH) celebrated the completion of its full-care institution.

The unveiling of the carillon tower put the icing on the cake. The 23-bell carillon, imported from Holland and dedicated by two Dutch mayors and their wives, gives eloquent expression to the philosophy behind HCH care for the elderly — quality, spirituality and Dutch flavour.

Residents and guests gathered in HCH's Heritage Auditorium to celebrate the completion of a superb home for the elderly and to give praise to God in song and testimony.

#### Levels of care

Chairman of the Board Theo VanderBoom said in his welcoming address that many people talk about the building, "but HCH is more than a building. It is a community of care."

"Levels of physical, mental and spiritual care" is the phrase that best expresses the unique character of the place. Three seniors apartment buildings provide 322 suites for those who require light or medium care. Faith Manor Nursing Home, with 48 licensed beds (there is room for 120 beds) gives nursing care to ailing residents. Other facilities offer

social and commercial amenities. A full-time pastor, Rev. William Suk, looks after spiritual needs. Chief Nurse De Ten Haaf provides, besides health care, whatever care others have not thought of. By common consent, she is the heart of HCH.

The idea of Holland Christian Homes, according to long-time board member Anne De Boer, is to provide the kind of care that does not make people inactive.

#### Bells bring Dutch culture

In connection with the dedication of the carillon, De Boer recalled how Reformed people of his generation grew up without television and radio, how they used to sing around the harmonium, or learn Psalm verses for Monday morning Bible class at the Christian school. Such a generation loves to hear bells sound out hymn tunes and folksongs, he said. A carillon brings along a bit of Dutch culture.

The ceremony surrounding the bells had to take place indoors because of the wet fall weather. The grounds were too soggy to allow a crowd to gather around the bell tower. Instead, the celebrants listened to a taped version of six popular hymns: "Amazing Grace," "The Old Rugged Cross," "Great Is Thy Faithfulness," "Jesus Lover of My Soul," "What a Friend We Have in Jesus," and "I Know Not Why God's Wondrous Grace."

#### The bells of HCH

"Redeem each hour,"  
say the bells of the tower.

"Who pays for our steeple?"  
say the bells of the people.

"Donations are handy,"  
say the bells of Saint Andy.

"We'll be purveyors,"  
say the bells of the mayors.

"Clock without hands,"  
say the bells of the Lowlands.

"Psalms and 'cultoeer,'"  
say the bells of De Boer.

"Nasi and kroepoek,"  
say the bells of Klaas cook-cook.

"I run the Pentagon,"  
say the bells of Chief John.

"I take care of the staff,"  
say the bells of Ten Haaf.

"We tend to life's curses,"  
say the bells of the nurses.

"We lend hands and ears,"  
say the bells of volunteers.

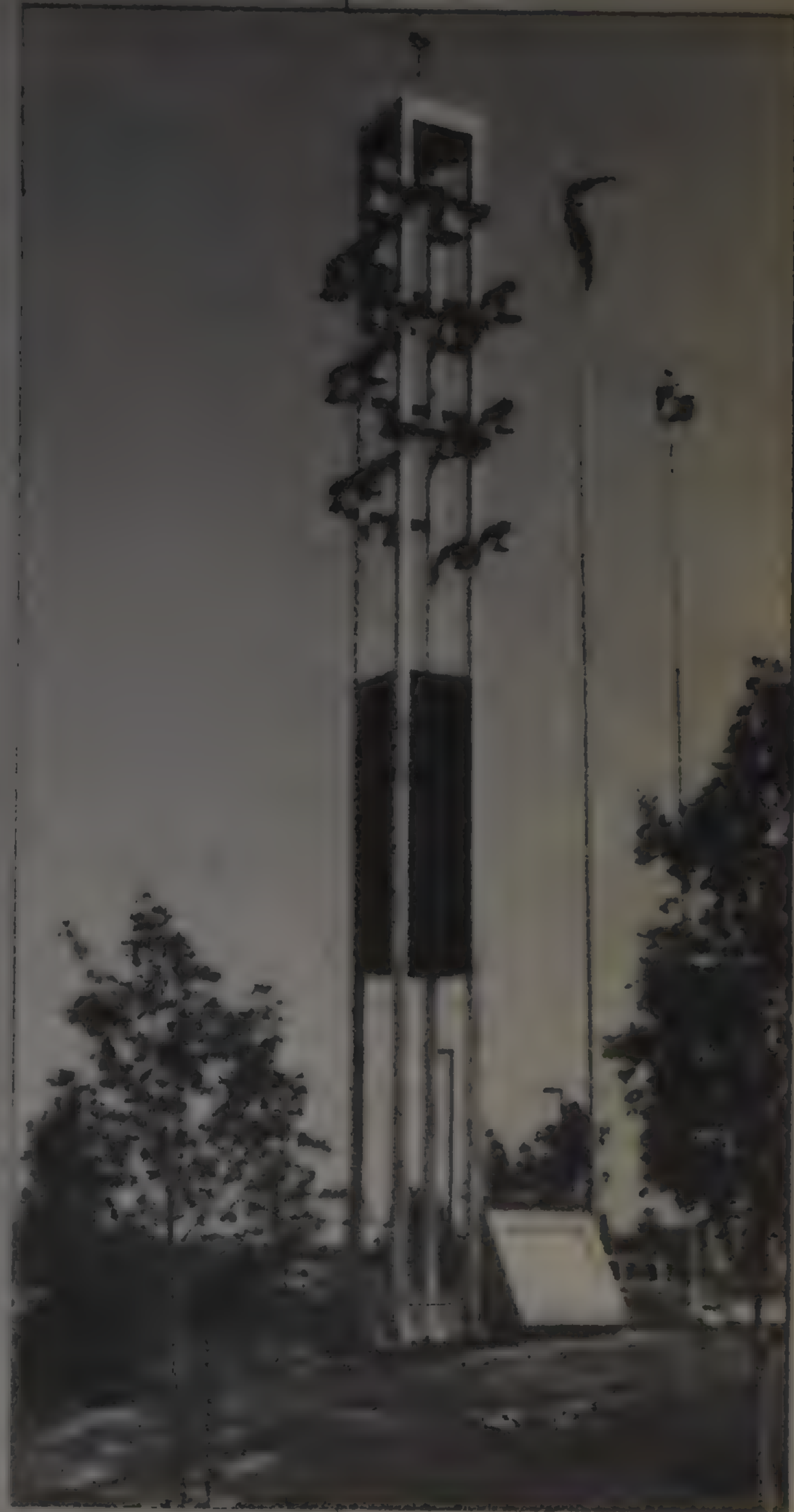
"I preach from the Book,"  
say the bells of Bill Suk.

"Praise God and shout,"  
say the bells of Eijsbout.

B.W.

Normally the carillon plays from 10 in the morning till eight at night, on the hour. During the week it chimes its way through a repertoire of 99

songs — hymns, popular songs and national anthems, all "favourites" selected by residents, staff, board members and ministers.



Sunday mornings it gives a 15-minute recital before church.

The idea of erecting an electronic bell tower had been suggested to Anne De Boer by two visiting Dutch mayors last year as a suitable cultural monument in front of the senior citizens' complex. The two mayors, Dick Bogaard and Tijmen Bouwers, were able to arrange the purchase of a carillon from a Dutch bell foundry. Out of gratitude, HCH invited the mayors and their spouses to attend the official dedication.

#### Facts and figures

Business Manager Andrew Mast gave the following statistic about the carillon to this reporter: it weighs 6,000 pounds and has a foundation of two tons of concrete. It is able to withstand 100-miles-an-hour winds. It was shipped in a 40-foot container and was built by Eijsbouts in Astén, Noord Brabant. The 23 bells are computer operated.

The \$45,000 structure is to be financed by businesses outside of HCH. Some moneys have already been donated by Dutch foundations. The whole complex of care facilities has cost \$28-million, half of which was financed by the Federal Government through its Central Mortgage and Housing Corporation.

Mast mentioned that, even though Holland Christian Homes is now completed, it will be in continued need of financial support for the rounding off of its internal care facilities — whirlpool, baths, wheelchairs and the like. HCH is a registered charity. Its chief administrator is John Kalverda.

## Insert YOUR message in our special 1986 Christmas issue

Calvinist Contact is planning a special 1986 Christmas issue.

Date of this issue will be **December 5**. It will be mailed to our regular subscribers on **December 2**.

In addition, we plan to distribute thousands of copies of the Christmas issue to Reformed Christians across the continent free of charge.

To print so many extra copies costs money. We are appealing to the business community, among others, to help us out.

You, as an individual or family, can help, too, by placing your Christmas message in this issue, or by purchasing additional ad space.

#### Note to our regular advertisers:

If your ad is carried in this issue, it will be charged at normal rates. We do, however, hope you will consider inserting an additional Christmas Greetings ad at the rates quoted.

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Henry and Wilma De Moor (nee Ringnalda) who will celebrate, D.V., their 50th wedding anniversary on November 10, 1986.</p> <table><tr><td>Zeist</td><td>Oakville</td></tr><tr><td>1936</td><td>November 10</td><td>1986</td></tr><tr><td colspan="3">With much happiness and thankfulness to God, we celebrate with our parents their 50th wedding anniversary on November 10, 1986.</td></tr><tr><td colspan="3">REV. HENRY and WILMA DE MOOR (nee Ringnalda)</td></tr><tr><td colspan="3">We thank God for the love and joy they have given to their children and grandchildren.</td></tr><tr><td colspan="3">Jos &amp; Tjits De Moor — Waddinxveen, The Netherlands</td></tr><tr><td colspan="3">Henny Van Rossum — Kampen, The Netherlands</td></tr><tr><td colspan="3">Tineke &amp; Jan Bosman — Laren, The Netherlands</td></tr><tr><td colspan="3">Doris &amp; Laurens Vanden Berg — Allendale, Michigan</td></tr><tr><td colspan="3">Wilma &amp; Harro Van Brummelen — Langley, B.C.</td></tr><tr><td colspan="3">Trudy De Moor — Oshawa, Ont.</td></tr><tr><td colspan="3">Henry &amp; Ina De Moor — Grand Rapids, Mich.</td></tr><tr><td colspan="3">Robert &amp; Margo De Moor — Langley, B.C.</td></tr><tr><td colspan="3">Ary &amp; Sharon De Moor — Edmonton, Alta.</td></tr><tr><td colspan="3">Joanne &amp; Dirk Booy — Gbundapi, Sierra Leone</td></tr><tr><td colspan="3">and 32 grandchildren</td></tr><tr><td colspan="3">This date also commemorates the 50th anniversary of dad's installation into the ministry of the Word.</td></tr><tr><td colspan="3">The family celebrated the anniversary in July at a reunion in Grand Rapids.</td></tr><tr><td colspan="3">God bless and keep you Mom and Dad.</td></tr><tr><td colspan="3">Their home address: 1130 Queen's Ave., #708, Oakville, ON Canada L6H 2B6</td></tr></table> <table><tr><td>Orono</td><td>Moorefield</td></tr><tr><td>1961</td><td>October 21</td><td>1986</td></tr><tr><td colspan="3">Psalm 121:1,2.</td></tr><tr><td colspan="3">We are happy to announce the 25th wedding anniversary of our parents,</td></tr><tr><td colspan="3">HARRY and JANE HIDDEMA (nee Keen)</td></tr><tr><td colspan="3">May God bless you in the years to come is our wish.</td></tr><tr><td colspan="3">With love from:</td></tr><tr><td colspan="3">Harvey</td></tr><tr><td colspan="3">Janet</td></tr><tr><td colspan="3">Alan</td></tr><tr><td colspan="3">Home address: R.R.#1, Moorefield, ON N0G 2K0</td></tr></table> <table><tr><td>1981</td><td>November 10</td><td>1986</td></tr><tr><td colspan="3">With thankfulness to God and joy from hearts we celebrate the 25th wedding anniversary of our dear parents,</td></tr><tr><td colspan="3">TONY and DINY VANDERHOUT (nee Bartels)</td></tr><tr><td colspan="3">Congratulations Mom and Dad from your children Brian and Marian</td></tr><tr><td colspan="3">May the Lord continue to give you many more happy years together.</td></tr><tr><td colspan="3">An open house will be held on Monday, November 10, 1986, from 7:00 - 10:00 p.m. at 74 Rymal Rd., East Hamilton ON L9B 1C1</td></tr><tr><td colspan="3">Best wishes only</td></tr></table>	Zeist	Oakville	1936	November 10	1986	With much happiness and thankfulness to God, we celebrate with our parents their 50th wedding anniversary on November 10, 1986.			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(Psalm 146:5,6)</td></tr><tr><td colspan="3">With joy and thanksgiving to the Lord, we wish to congratulate our parents,</td></tr><tr><td colspan="3">DIRK and DIEN VAN KAMPEN (nee Linker)</td></tr><tr><td colspan="3">on the occasion of their 35th wedding anniversary. We thank them for their love and support throughout our lives and we pray for many more happy years together.</td></tr><tr><td colspan="3">With love from your children:</td></tr><tr><td colspan="3">Janet &amp; John Schinkel — London</td></tr><tr><td colspan="3">John &amp; Jacqui Van Kampen — Edmonton</td></tr><tr><td colspan="3">Anita Van Kampen &amp; Dean Hinchcliffe — London</td></tr><tr><td colspan="3">Home address: 100 Champlain Cresc., London, ON N5V 1H1</td></tr></table>	1961	November 4	1986	With joy and thanksgiving to the Lord, we wish to announce the 25th wedding anniversary of our parents,			ALBERT and TINA SIKMA (nee Bavelaar)			With love and best wishes from their children:			Alice			Jenny & Keith Brown			Gerald			All friends are invited to extend congratulations and best wishes at a reception to be held in the Community Hall of Coldsprings, Ont., on November 8 at 8 p.m.			Home address: R.R.#4, Cobourg, ON K9A 4J7; telephone: 1-416-342-2024.			1951	October 29	1986	"Blessed is he whose help is the God of Jacob, whose hope is in the Lord his God, the maker of heaven and earth, the sea and everything in them — the Lord, who remains faithful forever." (Psalm 146:5,6)			With joy and thanksgiving to the Lord, we wish to congratulate our parents,			DIRK and DIEN VAN KAMPEN (nee Linker)			on the occasion of their 35th wedding anniversary. We thank them for their love and support throughout our lives and we pray for many more happy years together.			With love from your children:			Janet & John Schinkel — London			John & Jacqui Van Kampen — Edmonton			Anita Van Kampen & Dean Hinchcliffe — London			Home address: 100 Champlain Cresc., London, ON N5V 1H1			<p>2 Cor. 4:16 "So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed every day."</p> <p>On Wednesday, October 1, 1986, at the age of 89, the Lord called home our dearly loved Opa and great-Opa.</p> <p>TEUNIS BOS</p> <p>Grandchildren: Hetty &amp; Gord Preece; Christopher, Kimberly — Brampton, Ont. Len Bos — Calgary, Alta. Ron &amp; Marie Bos — Ottawa, Ont. Irene &amp; Barry Walker — Halifax, N.S. Pam Templeman &amp; Doug Jabour — Toronto, Ont. Pat Metz — Weston, Ont. Mike &amp; Tina Metz — Mississauga, Ont. Sherri-Ann, Luke, Paul, Tim Barbara &amp; Joel Kieffe — Rexdale, Ont.</p> <p>Brampton, Ontario</p> <p>1897</p> <p>At Holland Christian Homes, on October 1, 1986, the Lord took home after a lengthy illness, in the knowledge of everlasting life, our dear husband, father, father-in-law, grandfather and great-grandfather,</p> <p>TEUNIS BOS</p> <p>at the age of 89. Galatians 3:26-29. Dearly loved by: His wife P. Bos-VanderHoeven His children: Leen &amp; Rie Bos Nelly &amp; Klaas Templeman Tine &amp; Willard Metz Jean &amp; Peter Kieffe 13 grandchildren and two great-grandchildren. Home address: 7900 McLaughlin Rd., S., Apt. H 710, Brampton, ON L6V 3N2</p> <p>"For none of us lives to himself alone and none of us dies to himself alone. If we live, we live to the Lord; and if we die, we die to the Lord. So, whether we live or die, we belong to the Lord." (Romans 14:7)</p> <p>On September 23, 1986, the Lord took unto Himself His child, our beloved husband, father, grandfather and great-grandfather,</p> <p>FREERK (Fred) SMIDS</p> <p>in his 88th year. Dearly loved husband for over 60 years of Hiltje (Hilda) Smids (nee Veenstra) and father of: Flora VanderVeen — Brampton, Ont. John VanderTil — Wyoming, Ont. Stan &amp; Hilly Smids — Wyoming, Ont. Grace &amp; Don Council — Thamesville, Ont. Ralph &amp; Tine Smids — Chatham, Ont. Tina &amp; Ted Hoekstra — Chatham, Ont. Gretchen &amp; John VanderVine — Pickering, Ont. Predeceased by a son John, a daughter Sally and a son-in-law Sake. Also dearly missed by 36 grandchildren and 55 great-grandchildren. Funeral service was held at The First Chr. Ref. Church in Chatham on September 26, 1986. Rev. W. Dykstra officiating. Home address: Canadaville, 31 Tecumseh Rd., Chatham, ON N7M 1B3</p>	<p>"He thus revealed His glory, and His disciples put their faith in Him." (John 2:11b)</p> <p>On Friday, October 3, 1986, the Lord took unto Himself our dear husband, father and grandfather,</p> <p>ANTON HANEMAAYER</p> <p>in his 56th year. Husband of Mary (nee Voogd). Father of: Martin &amp; Evelyn Vuyk; Ryan — Mississauga, Ont. Margaret Hanemaayer — Toronto, Ont. Debbie &amp; Rudy Boverhof; Tanya, Michael — Wellandport, Ont. John Hanemaayer — St. Catharines, Ont. Cousin of: Adrian &amp; Jopie Van Geest — Grimsby, Ont. Ton &amp; Elly VanderKaay — St. Catharines, Ont.</p> <p>Also remembered by: Arie &amp; Fina Hanemaayer — De Lier, The Netherlands Johan &amp; Tiny Hanemaayer — De Lier, The Netherlands Wilhelmina &amp; Jaap Wesstein — De Lier, The Netherlands Predeceased by three brothers: Cornelis Hanemaayer, Willem Hanemaayer and Herman Hanemaayer. Home address: 12 Carn Castle Gate, St. Catharines, ON L2N 5V4</p> <p>"And I will dwell in the house of the Lord forever." (Ps. 23:6b)</p> <p>In His unsearchable wisdom, the Lord took to Himself our dear friend,</p> <p>ANTON HANEMAAYER</p> <p>in his 56th year Paul &amp; Roelien Boers Jake &amp; Mary Koornneef Andy &amp; Rita Olsthoorn Dick &amp; Corrie Vander Ende Albert &amp; Nelly Moes Nick &amp; Miep Van Geest Bram &amp; Ina Boekestyn Tom &amp; Riet Valstar Casey &amp; Diane Lagerwerf Tony &amp; Elly Vander Kaay Tom &amp; Ria Boekestyn Bert &amp; Annie Boekestyn John &amp; Kathy Huisman Gerry &amp; Lonny Kraan Always your friends. May God be with you Mary, and with your children for strength and comfort.</p> <p>"Then I saw a new heaven and a new earth, for the first earth had passed away, and there was no longer any sea. I saw the Holy City, the new Jerusalem, coming down out of heaven from God ..." (Rev. 21:1-4)</p> <p>Entered into his eternal glory, at the age of 83, our beloved husband, father, father-in-law, grandfather and great-grandfather,</p> <p>LOURENS LUTGENDORFF</p> <p>Beloved husband of Hilda Lutgendorff. Dear father of: John &amp; Tineke Lutgendorff Lawrence &amp; Wilma (engaged) Marilyn Itie &amp; John Vos Heather &amp; Rudy Tabak; Ivor Peter John Humphrey Sam Lutgendorff Hilary Alan &amp; Margriet Lutgendorff</p> <p>The funeral took place on October 6, 1986, in the Second Chr. Ref. Church of Brampton, Ont., and was conducted by the Revs. W. Suk and P. DeBruyne.</p> <p>October 3, 1986 Holland Christian Homes, 7900 McLaughlin Rd., S., Apt. H, 509, Brampton, ON L6V 3N2</p>
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<p><b>Thanks</b></p> <p>GUTTER: A heartfelt thanks to our children, grandchildren, family and friends, who made our 60th anniversary a day we will never forget. Above all, we thank and praise God from whom all blessings flow. Mr. and Mrs. C. &amp; H. Gutter, Apt. C 601, Covenant, 7900 McLaughlin Rd. S., R.R.10, Brampton, ON L6V 3M2</p>	<p><b>Births</b></p> <p>DEKKER: George and Fran are pleased to announce the safe arrival of another addition to their family, a daughter named RUTH GWENDOLYN, born on September 20 at 4:30 a.m. Praise be to God who made all things well! A sister for Paul, Maria and Mark. Eighteenth grandchild for Mr. and Mrs. J. Dekker, Grimsby; 10th grandchild for Mr. and Mrs. W. Hofland, Beamsville; another great-grandchild for Mr. and Mrs. F. Hofland, Sr., Mississauga; Mrs. M. Tensen-Tinkelenberg, Andijk, Netherlands; Mrs. J. Vander Loo, Grimsby. 348 Lake St. Grimsby, L3M 1Z8</p> <p>TILSTRA: Sid and Evelyn (nee Vander Meulen) with great joy and thankfulness to the Lord, wish to announce the birth of our second child, a beautiful son, MATTHEW JAMES, born on September 10, 1986. A welcome brother for Alicia. Proud grandparents are Mr. and Mrs. Glen Tilstra of Dunnville, and Mr. and Mrs. Jacob VanderMeulen of Belleville. 217 Forest St. W., Dunnville, ON N1A 1P2</p> <p>VANDERKOOI: We give thanks to the Lord for entrusting to our care this precious baby boy, STEFFAN WILLIAM ANDREW, born August 15, 1986, weighing 9 lbs. 7 oz. Proud sisters are Melissa and Kimberley. He is the seventh grandchild of Mrs. Corrie De Graaf of Woodstock, Ont., seventh grandchild of Marsha VanderLeeuw and step-grandchild of W. Vander Leeuw of Beamsville, Ont. Stan and Tina Vander Kooi, 48 Marguerite Ave., Beamsville, ON L0R 1B0</p>	<p><b>Marriages</b></p> <p>ELGERSMA-AANTJES: Believing the Lord has brought them together, Mr. and Mrs. Leo and Alice Elgersma of Cayuga, Ont., and Mr. and Mrs. William and Melje Aantjes of Haastrecht, The Netherlands, are happy to announce the forthcoming marriage of their children, THELMA CINDY and WILLEM ADRIAAN. The wedding will take place, D.V., on October 17, 1986, at 6 p.m., in the Maranatha Chr. Ref. Church of York, Ont. Rev. John dePater officiating. Future address: R.R.1, Dunnville, ON N1A 2W2</p>																																																																																																																																																																											



# Classifieds/Events

Personals	For Rent	For Rent	Events	Events
<p><b>Single Men and Women</b></p> <p>If you are over 21 years of age and would like to find a partner in Christian Marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON Canada L7P 3S9. Please enclose \$2.00 for a complete information package explaining our services. Established 1967.</p> <p><b>Het consulaat-generaal zou gaarne in contact willen komen met de navolgende personen:</b></p> <p>BECKERS, Gerardus Johannes, geboren op 4 januari 1933 te Bloemenlaan, laatste woonplaats in Nederland: Hilversum, naar Canada geëmigreerd in maart 1972, laatste bekende adres alhier 1341 Aven Crescent, Oakville, Ontario.</p> <p>BREMER, A. gehuwd met E.M. Post, geboren op 21 november 1917, naar Canada vertrokken in 1960.</p> <p>DEY, W.F., geboren op 20 november 1922, laatste bekende adres in Nederland: Nobellaan 22 te Bergen op Zoom, naar Canada vertrokken op 31 maart 1959.</p> <p>GEBOERS, J.T.L., gehuwd met J.A.M. van Weten, geboren op 5 januari 1913, naar Canada vertrokken op 2 juli 1953.</p> <p>HOLTHUISEN, echtgenote van Milivojevic, laatste bekende woonplaats in Nederland: Pulten (Gld.)</p> <p>LASH, Caroline Mathilde Caroline, tot ca. 10 april 1951 gewoond hebbende op 162 Hick St., Brooklyn, N.Y. (USA), daarna waarschijnlijk naar Toronto verhuist.</p> <p>DE KLEYNE, A.J. gehuwd met H.P. Van Dijk, geboren op 13 maart 1917, naar Canada vertrokken op 19 juli 1949.</p> <p>SLAATS, P.J., gehuwd met J.M. Schijven, geboren op 27 februari 1920, naar Canada vertrokken op 27 februari 1953.</p> <p>WOUTERS, Gerard Hendrikus, geboren op 15 januari 1921, laatste bekende adres in Nederland: Dorpsstraat 194, Brunssum, naar Canada vertrokken op 3 mei 1957.</p> <p><b>Netherlands Consulate General</b> 1 Dundas St., West, Suite #2106 Box 2, Toronto, Ontario M5G 1Y3 Tel: (416) 598-2520</p>	<p><b>Dairy farm for rent</b></p> <p>Excellent opportunity for sincere person wishing to start dairy farming in Ontario. Beautiful stone house with large, modern, fully equipped farm buildings. Owner wishes to help someone get started. Reply in writing, giving references and experience to: Box #2439, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3</p> <p>House for rent in Stony Creek, Ontario. Three bedroom house with 2 appliances plus garage. Available November. Phone: (416) 662-7037</p> <p><b>For Rent</b></p> <p>Furnished apt. in Florida; 1 bedroom, livingroom, 3 pc. bath and kitchen. Adult park near Orlando and attractions. Contact me at 1-416-895-5905 until October 30 after that you may reach me at 1-305-886-0214. Monthly \$360; weekly \$85.</p>	<p>Furnished room available in basement apartment. Entire apartment to be shared with 2 male persons. Located in the Jordan Station area. Phone 416 562 4994</p> <p><b>Teachers</b></p> <p>REXDALE: Timothy Christian School, Rexdale, Ont., solicits applications for a full-time grade 5 position, starting January 5, 1987. Preference may be given to an applicant who has majored in French. Call Mr. H.K. Bergama for application forms. Telephone (416) 741-5770 school, 793-3336 home.</p> <p>SURREY, B.C.: Fraser Valley Chr. School will be needing a Math/Chemistry/Computer Science teacher from January till June, 1987, to replace a teacher on maternity leave. Send resumes to: Al Boerema, Principal, Fraser Valley Chr. School, 15353 92nd Ave., Surrey, B.C. V3R 1C3</p> <p><b>Real Estate</b></p> <p><b>Farm for sale or trade</b></p> <p>Young farm couple hopes to sell or trade small dairy farm or use as a down payment towards a larger dairy operation. Willing to relocate anywhere in Canada or U.S. Present farm located in Niagara Region of Ontario. All inquiries welcome. Please contact Rick or Carol Alders at R.R.1, Wellandport, ON L0R 2J0; (416) 386-6311.</p> <p><b>Accommodation</b></p> <p>Voor een geslaagde vakantie in Holland! In de Achterhoek, het gehele jaar door, vakantie-bungalow te huur, met douche en verwarming. Voor inlichtingen belt u: B. Pennings, R.R.#3, Carrying Place, ON K0K 1L0; (613) 392-5981 of schrijf: G. Janssen, Kasselderstr. 12 7065 BW Sinderen (Gelderland) The Netherlands.</p>	<p><b>A Musical Evening</b> featuring <i>The Ambassadors Male Choir from Hamilton</i> and other special music to be held November 15 at 7:30 in the Clarkson Christian Reformed Church 1880 Lakeshore Rd., W., Mississauga, Ont. <i>Free will offering through front fund</i></p> <p><b>Toymaker and Son</b></p> <p>"Toymaker" is a one-hour presentation by Youth With A Mission. It presents the "Good News" story with music and drama. Bring your whole family for a worthwhile evening.</p> <p><b>Thursday, October 23 7:30 p.m.</b> <b>Redeemer College Auditorium</b> (Hwy. 53, Ancaster)</p> <p>Admission: \$3.00 (under 12 - \$2.00, family - \$10.00) Tickets on sale at Redeemer Box Office on Oct. 23, or at the door.</p>	<p><b>Ministers</b></p> <p><b>Nobleford CRC is seeking a new pastor.</b> If interested, please send name, resume and/or inquiries to: Pastoral Search Committee, c/o T. Notenbomer, Box 98, Monarch, AB Canada T0L 1M0; Tel: (403) 553-2000.</p> <p><b>Ministers</b></p> <p><b>Minister needed</b></p> <p>Urgently needed: a man gifted by God to be a Church Planter in our northern community. If you qualify for the office of minister or evangelist in the Christian Reformed Church contact <b>Cochrane Christian Reformed Church</b> Box 518, Cochrane, ON P0L 1C0 or call George Struyk, Clerk (705) 272-5672</p> <p><b>For sale</b></p>
<p><b>For sale</b></p> <p><b>Accounting and Tax Practice</b></p> <p>Record of growth 1981-1985, average 20% annually; 1986 projected 22%. Only serious buyers with substantial cash on purchase. CR church and Christian school community. Write Calvinist Contact, Box #2441, 99 Niagara St., St. Catharines, ON L2R 4L3</p>	<p><b>Greenhouse Inventory Sale</b></p> <p>Greenhouse business being sold due to death in family. All inventory for sale. Peat moss, styrofoam soil filler, 6" plastic pots and hangers, 4" and 10" azalia pots, cord 6" wire hangers, 3 1/2", 2 1/2" square pots, 2 1/2" round pots, and flats. Also garden packs and plastic flat liners. Call after 5 p.m. <b>519-752-6893, Brantford</b></p>	<p><b>ACCOUNTANT</b></p> <p>Must be enrolled in or have completed CGA, CMA or CA credit program and have experience in preparing complete financial statements. Must be able to service corporate and commercial clients and prepare income tax returns. We seek to practice in accordance with biblical principles. Send resume and salary expectations to <b>Calvinist Contact, Box #2440</b> <b>99 Niagara St., St. Catharines, ON L2R 4L3</b></p>	<p><b>KNOW SOMEONE WHO DESERVES A JOURNALISM SCHOLARSHIP?</b></p> <p>The 325 periodical members of the Evangelical Press Association are vitally interested in the future of religious journalism.</p> <p>The Association offers \$500 to \$1,200 scholarships each year to Christian college juniors and seniors, and graduate students, committed to a career in print journalism.</p> <p>Further details and application forms are available. Forms must be completed and returned by April 1.</p> <p>Write now to: Executive Director Evangelical Press Association P.O. Box 4550 Overland Park, Kansas 66204</p>	<p><b>Time: 1 p.m., November 1</b> <b>Place: Knox Chapel</b> <b>King's Circle</b> <b>University of Toronto</b></p> <p><b>INSTITUTE FOR CHRISTIAN STUDIES</b> <i>The graduate school with a difference</i> 229 College Street, Toronto, Ont. M5T 1R4 / Tel.: (416) 979-2331</p>

Check page 17 for advertising deadlines!



You're invited to a celebration!

The Institute for Christian Studies invites you to help us celebrate our 30th anniversary at two special events:

First, ICS will be sponsoring the play "Emily" to be performed by Toronto's Trinity Players.

**Time: 8 p.m. Thursday, October 30**  
**Place: North York Public Library**  
**Fairview Library Theatre**  
**35 Fairview Mall Dr., North York**  
**(Don Mills and Sheppard)**

We suggest that you donate \$30 per couple towards the Bernard Zylstra Scholarship Fund if you plan to attend the play. Since seating is limited to 250, we urge you to reserve your tickets now by telephoning ICS at (416) 979-2331.

Second, Dr. Harry Fernhout, Senior Member in Education, will deliver his inaugural address, "Christian Philosophy of Education: Charting a Course."



After a refreshment period, ICS Chancellor, Dr. Peter Schouls, will highlight ICS's 30-year history in a speech entitled, "Room to Serve." He will also bestow Master of Philosophical Foundations degrees upon five students, and grant one Certificate in Christian Studies.



**Time: 1 p.m., November 1**  
**Place: Knox Chapel**  
**King's Circle**  
**University of Toronto**

**INSTITUTE FOR CHRISTIAN STUDIES**  
*The graduate school with a difference*  
229 College Street, Toronto, Ont. M5T 1R4 / Tel.: (416) 979-2331

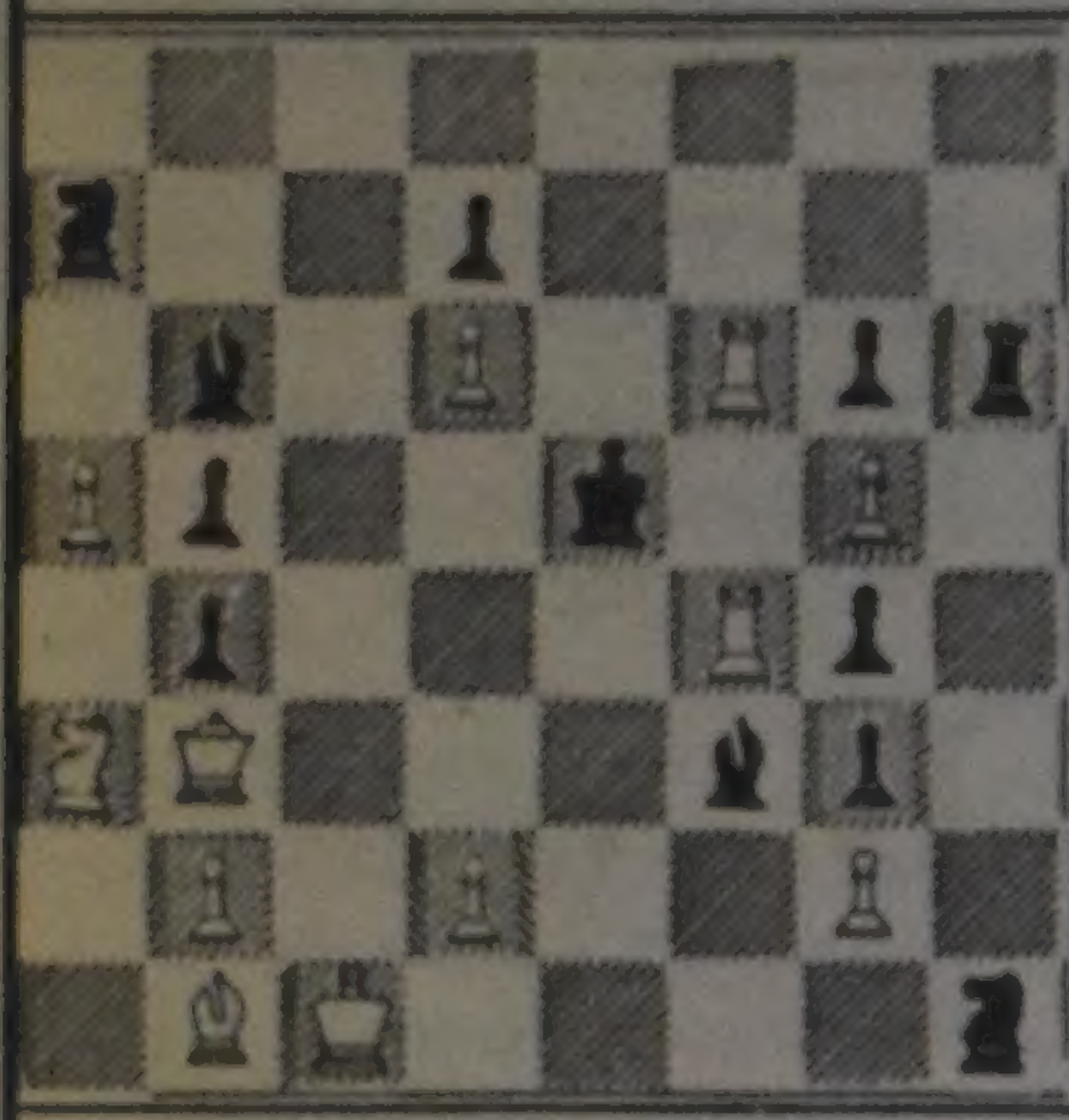


Events

SECOND SERIES OF PROBLEMS IN OCTOBER

#1110

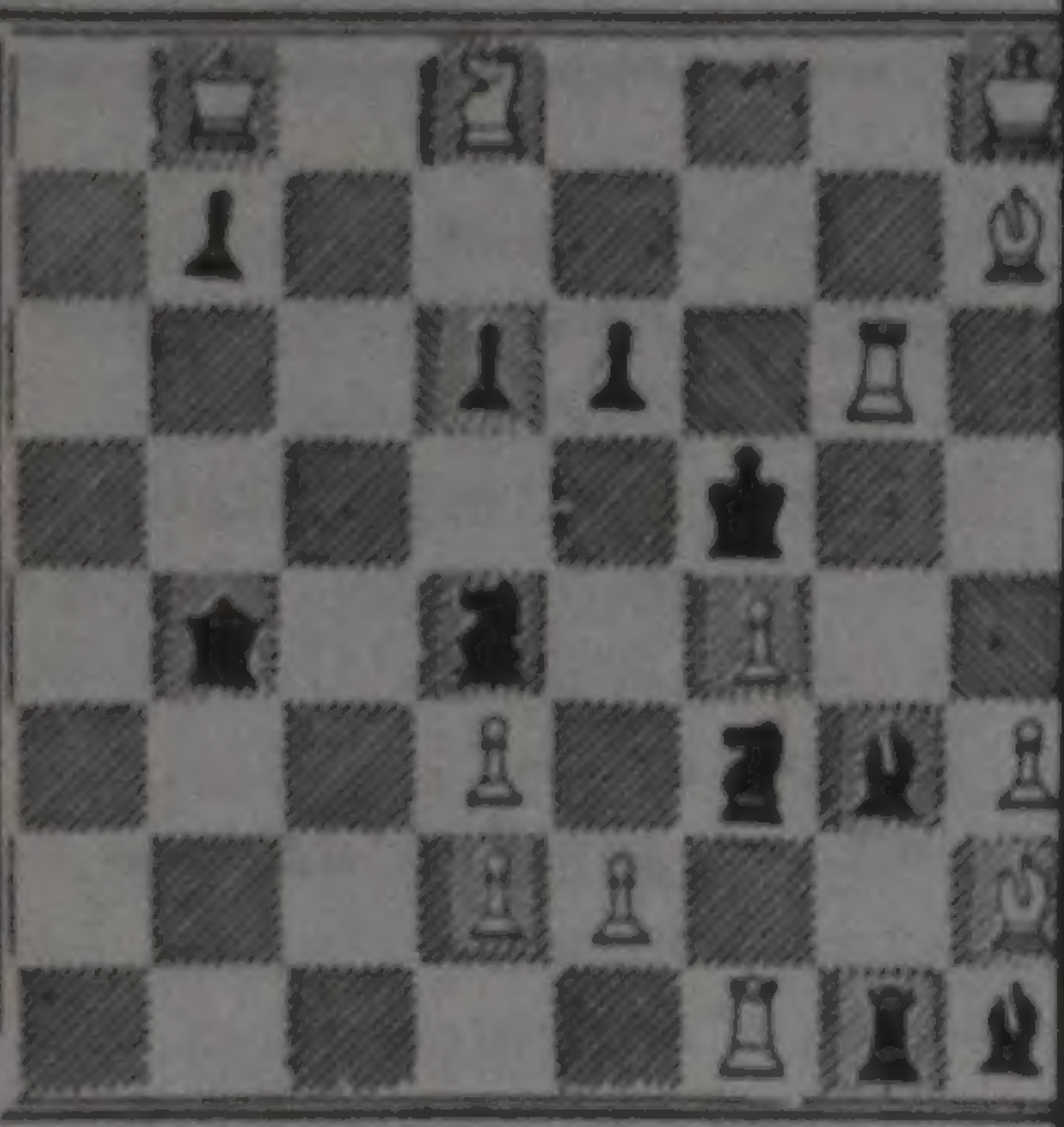
J. Buchwald,  
USA, 1948  
12



12  
3-mover 3 pts.

#1111

A. Piatetsi  
Italy, 1938  
10



12  
2-mover 2 pts.

Notes

1. The three-mover, #1110, is tricky and well worth the effort in solving. Please note that the White Pawn on KN5 only covers one rook. Please give the key, threat and all variations.

2. The two-mover, #1111, is a forerunner of the more modern two-movers we sometimes feature here. The theme deals with an "harmonic Cancelling Mechanism." If you are still puzzled by the term after solving the problem write me a line and I will show you in the solutions what it means.

3. The deadline for the October problems #1108 - 1111 is Nov. 20 (25) postmarked.

Don't forget ...  
It's time to  
extend  
Christmas  
greetings  
through C.C.

Just a reminder that the deadline for seasons greetings to appear in the Dec. 5 issue is Friday, Nov. 21. Every year subscribers to Calvinist Contact use the special classified section to extend their seasons greetings to family and friends. Kindly enclose payment of \$15 with your ad and send it in today. Forget the fuss of Christmas cards and postage stamps; one ad does it all.

Calvinist Contact  
99 Niagara St.  
St. Catharines, ON  
L2R 4L3

Calendar  
of Events

Oct. 21

A CPJ Ontario delegation meets with the PC Task Force on Education at 7:30 p.m. in Room 113 at Queen's Park in Toronto to discuss CPJ's Response to the Shapiro Commission Report on Independent Schools. The meeting is open to the public.

Oct. 23

25th Anniversary Concert of the Ontario Chr. Music Assembly Choirs and Brass featuring Reinata Heemskerk (alto), Sander van Marion and Andre Knevel (organ and piano). Directed by Leendert Kooy. At 8 p.m. in Roy Thomson Hall, Toronto, Ont. Tickets \$8/10/12. Call 593-4828 or toll free 1-800-268-9176.

Oct. 23

"Toymaker and Son" performed by Youth With A Mission, at 7:30 p.m., Redeemer College Auditorium, Hwy. 53, Ancaster, Ont. Admission \$3.00.

Oct. 24-26

Personal enrichment weekend sponsored by Salem, at Friendly Acres, Caledon, Ont. Leaders: Janneke Koole and Helena te Bokkel. For info. phone (416) 223-7177.

Oct. 24

Reception for Rev. John W. Jongsma's 25th ministerial anniversary at 7 p.m. in the Civic Centre, Market St., S., Brantford, Ont.

Oct. 25

The All-Ontario Christian Male Choirs will hold a concert in the Central Elgin Collegiate Institute, St. Thomas, Ont. at 7:30 p.m. Individual choirs and massed male chorus from: Sarnia, Chatham, Burlington, Hamilton, St. Catharines, Springdale, St. Thomas and Brampton. Tickets \$4.00 pre-sold only. Contact Herman Hiddink at (519) 633-0309.

Oct. 25

Special Holy Spirit Conference at Redeemer College's new campus, Highway 53, Ancaster, Ont. All day Saturday. For info. call (416) 890-3222.

Oct. 27-28

Evangelical Theological Society Regional 24-hour Retreat at the Guelph Bible Conference. Theme: "Believing in Jesus — Following Jesus." Participants: John Bolt, Richard Longenecker, Clark Pincock, Ian Rennie and Doug Webster. For info. write: Evelyn Pimentel, 6 Allanson St., Hamilton, ON L8N 1W5.

Oct. 30

The Oshawa Festival Singers will host and participate with Reinata Heemskerk (alto), Sander van Marion, organist/pianist and Andre Knevel, organist/pianist, at 8 p.m., at the Harmony Rd. Baptist Church in Oshawa, Ont. Tickets at \$5.00 available by reservation only from Mrs. Ingrid Stosic, Whitby, (416) 666-4946 and Mrs. Bep Van Wees, Oshawa (416) 725-9674 and 263-2213, Bowmanville.

Oct. 30

30th anniversary of the ICS, Toronto's Trinity Players to perform the play "Emily" at 8 p.m. at the Fairview Library Theatre, 35 Fairview Mall Dr., North York (Toronto), Ont. For info. call (416) 979-2331.

Oct. 31

Reinata Heemskerk, Sander van Marion and Andre Knevel will combine talents in a concert with audience participation at 8:15 p.m. at First Hamilton CRC, corner Charlton and Hess St., in Hamilton. Tickets at the door.

Oct. 31

Senior Citizens' Day at Redeemer College, Ancaster, Ont. Starts 10 a.m.

Nov. 1

Sarnia Chr. School's annual bazaar and auction. Afternoon: bazaar. After supper: auction. Held at the school 1273 Exmouth St.

Nov. 1

ICS 30th anniversary continued at 1 p.m. at Knox Chapel, King's Circle, University of Toronto. Speakers: Drs. Harry Fernhout and Peter Schouls.

Nov. 1

Evening concert at Mountainview CRC, Grimsby, Ont., at 8 p.m., featuring Ronald Korb (flute), Mario Portoraro (organ) and Heather Kikkert (soprano). Admission free.

Nov. 2

Annual Reformation Day Service of the Toronto Chr. Ref. churches at 7 p.m. in St. Andrew's Presbyterian Church, 75 Simcoe St., Toronto, Ont. (corner King and Simcoe Subway stop).

Nov. 8

Official opening of Redeemer College's new campus and 1st graduation, at 1:30 p.m. Location: 777 Highway 53 East, Ancaster, Ont.

Nov. 8&9

25th Anniversary Wallaceburg Chr. School. Tickets now available at \$12.50 per person. Contact C. Dykhous at (519) 627-8632. Nov. 9: Combined Thanksgiving worship service, Dresden High School. Rev. A. Kuyvenhoven speaking. All alumni and former staff welcome.

Nov. 10-21

Israel Tour with Pastor Henry Lunshof. For info. call Valentine Travel at (416) 429-2222.

Nov. 14

Abortion Awareness Evening at 8 p.m. in Rehoboth Christian School, Inksetter Road, Copetown, Ont. Program includes viewing "The Silent Scream" and a panel discussion.

Nov. 15

A musical evening featuring Hamilton's "The Ambassadors Male Choir" at 7:30 p.m. in the Clarkson CRC, Mississauga, Ont.

Nov. 16

Dutch-Polish-Canadian Remembrance service at 11 a.m. in St. Giles United Church, Main St., and Holton, Hamilton, Ont. Participating: "The Ambassadors" and the "Symfonia" Polish choir.

Nov. 21

20th anniversary celebration of Christian Counselling Services, at the Harbour Castle Hilton, Toronto, Ont. All-day seminar with noted psychiatrist Dr. M. Scott Peck. Fee for both lectures is \$60.00. For info. call Cathy Vink (416) 465-1977.

Have an event taking place? Why not write us a notice to be placed here.

Advertising Deadlines

Dated	Mailed	Display advertising	Classified deadline
Fri. Oct. 24	Tues. Oct. 21	Wed. Oct. 15-4:30a.m.	Thurs. Oct. 16-8:30a.m.
Fri. Oct. 31	Tues. Oct. 28	Wed. Oct. 22-4:30a.m.	Thurs. Oct. 23-8:30a.m.
Fri. Nov. 7	Tues. Nov. 4	Wed. Oct. 29-4:30a.m.	Thurs. Oct. 30-8:30a.m.

Senior Citizens Day at Redeemer College

on

Friday, October 31, 1986


Redeemer College will host the Fourth annual Senior Citizens Day starting at 10:00 a.m. All seniors are invited.

Join us for a day of worship, fellowship and fun. Tour our new campus, meet students, professors and friends.

Reinata Heemskerk, the renowned Dutch alto will favour us with singing and Andre Knevel, the celebrated keyboard artist, will accompany her.

Lunch will be served at \$6.00 per person.

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## Dutch

## Persoverzicht

Carl D. Tuyl



**F**inis coronat opus, oftewel eind goed, al goed.

Zoiets! De voormalige Minister voor de Visserij — John Fraser — kan nu de lucht van half-bedorven tonijn vergeten en zich wijden aan z'n nieuwe taak van Voorzitter in het Parlement. Hij is natuurlijk alvast ijverig Frans aan 't studeren: je suis, tu es, il est, en zo. Cynicus dat ik ben, vraag ik me af of de stemming niet een klein duwtje heeft gehad van een zekere mijnheer Mulroney. Het is een feit, dat de zogenaamde vrije stemming net zo vrij was als u vrij bent om de belasting niet te betalen.

De kranten blijven maar door zaniken over het feit dat onze prime minister op zijn reis naar het verre Oosten een dienstmeisje en een butler meegenomen heeft. Spijkers op laag water zoeken, dat is wat 't is. De Pharaoh van Egypte had zelfs zijn eigen bakker, nietwaar? Als of er geen andere kritiek uit te oefenen is! De troonrede had iets weg van de eerste preek van een student in de theologie: er kwam geen

eind aan. De rede deed me herinneren aan een bekend gezang: Stromen van zegeningen. Onder anderen \$1-biljoen voor de graanproducenten. Nuchtere hoorders herinnerden ook het oude spreekwoord: Veel beloven, weinig geven doet de gek in vreugde leven.

**D**e tarieven-overeenkomst met de Verenigde Staten is Mulroney's prive fatum morgana. Zo, tenminste, noemde Broadbent 't in zijn kritiek op de troonrede. Het ziet er inderdaad wel naar uit. Onderhandelingen over invoer-accijnzen voor Canadees hout tonen wel, dat de Amerikanen niet geneigd zijn hun markt onbeperkt beschikbaar te stellen voor Canadese exporteurs. Onze prime minister echter houdt koppig vol, dat hij het nog wel ziet zitten.

**H**et slechtste nieuws kwam van de Westkust waar de dokwerkers er het bijltje bij neergooiden, juist

toen hun collega's in Thunder Bay weer aan het werk wilden gaan. De bond in Vancouver is bezorgd over verlies van werkgelegenheid, en houdt aan op werkmethodes die niet meer passen in onze economie. Werknemers in de dienst van de provinciale regering in Newfoundland zijn ook weer aan 't werk getogen. En zo ploeteren we maar voort van staking tot staking, een verouderd systeem dat ons miljarden kost, en waarvan niemand eigenlijk profiteert.

**O**nze regering, die in de troonrede haar voornemen uitsprak om het misbruik van drugs met alle macht tegen te gaan, streek in 1985 \$1.6-biljoen op in belasting op geestrijke dranken. Om nog maar niet te spreken over de belasting op tabaksprodukten.

John Turner ondervindt zoveel verraad in zijn eigen partij, dat in reactie daarop veel mensen medelijden met hem beginnen te krijgen. Met vrienden zoals Whelan and

Davey heb je heus geen vijanden nodig. Eén november a.s. zal de Liberale Partij beslissen of het noodzakelijk is voor een partij-leider, te gaan stemmen. Ergens in Quebec zit Straight-From-The-Heart John in spanning te wachten. Turner zelf kan nog lachen. Hij zei dat er geruchten waren, dat zelfs Mulroney achter zijn baan aanzat. " 't Zou best mogelijk zijn," zei hij droogweg, "Iedereen zit achter mijn baantje aan."

**P**resident Reagan's charisma en politieke bekwaamheid waren dit keer niet opgewassen tegen het Congress, en hij liep een spreekwoordelijk blauw oog op, toen de leden zijn beleid inzake Zuid-Afrika ronduit en zonder twijfel veroordeelden.

Daniloff werd vrijgelaten in Moskou, alsmede een bekende opposant, terwijl Zhakarov in Amerika in vrijheid werd gesteld. We mochten, zo werd er gezegd, het geen uitwisseling noemen. Nou dat zullen we dan maar niet doen hè? En zo kan de Reagan-Gorbachev ontmoeting doorgaan. De

eerste ontmoeting zal plaats hebben in IJsland, hetgeen een wel juist gekozen plaats is. We hopen maar, dat de atmosfeer wat zal ontgooien.

**D**e "R" is intussen teruggekeerd in de maand. Zijn er nog mensen die levertraan innemen? Dat is één van de trauma's van mijn jeugd: "levertraan innemen." Anderszins kan ik mijn vader en moeder geen beschuldigingen maken. Het is tegenwoordig nogal "in" om veel van je tekortkomingen aan nalatigheden van je ouders te wijten, zo in de trant van Adam's "de vrouw die gij mij gegeven hebt." Nu ik me herinner, is er toch nog een posthume klacht: hempies die mijn moeder zelf gebreid had en zo ongeveer hetzelfde effect hadden als jeukpoeder. Misschien is dat wel de reden voor mijn aanhoudende schuchterheid. 'k Moet er nodig 's mee naar de psychiater.

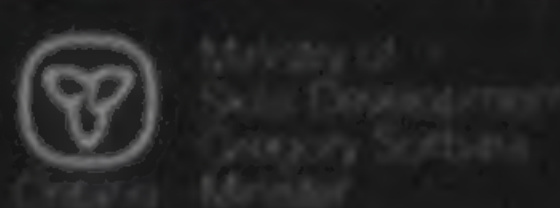
*Carl Tuyl is predikant van de Christian Reformed Church in Kingston, Ontario.*

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## Oordelen

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Doodstraf,  
Gratie,  
Gratie,

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zei de Brigadier.  
zei de student.  
zei de Psychiater.  
zei de Advocaat.  
zei de Maatschappelijk werkster.  
zei de getuige.  
zei de officier.  
zei de beklaagde.  
zei de Heer.

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## Onder de Streep

John Van Harmelen

Ray Palmer was geboren op 12 november, 1808, in Little Compton, Rhode Island, als de zoon van Judge Thomas Palmer. Als gevolg van financiële moeilijkheden moest Ray zijn studie onderbreken en als dertienjarige jongen in een dry-goods store te Boston gaan werken.

Hij werd toen ook lid van de beroemde Park Street Congregational Church. Daar leefde hij trouw mee en deed ook belijdenis van zijn geloof

in de Here Jezus. Het duurde niet lang of hij wilde graag predikant worden.

Hij ging terug naar de Phillips Academy te Andover, en promoveerde later aan de Universiteit te Yale. Terwijl hij theologie studeerde aan de universiteit had hij een baan als onderwijzer aan een meisjesschool. Ray was bij de directrice in de kost, en studeerde ijverig voor predikant.

Toen hij twee en twintig jaar

was had hij het erg moeilijk. Niet alleen had hij te kampen met financiële moeilijkheden, maar ook met ziekte. Daardoor was hij soms mismoedig.

### Kracht voor het hart

Toen hij in de put zat, kreeg hij een duits gedicht in handen, dat hem een zondaar liet zien die knielde voor het kruis en om kracht vroeg. Zo wilde Ray ook "strength" hebben voor zijn "fainting heart" terwijl hij voortging op een donkere weg,

waar men gemakkelijk verdwalen kon. En hij dichtte: Laat de duisternis veranderen in daglicht, droog mijn zorgentranen, en laat mij nooit weer van U afdwalen.

Hij heeft zelf een nog al wat lang verhaal geschreven over het feit, dat hij door dit gedicht gesterkt was in zijn geloof in Christus, en dat hij er in de verste verte niet aan gedacht heeft, dat dit gedicht wel eens door de gemeente zou kunnen worden gezongen in de eredienst der kerk.

Zes coupletten waren achter elkaar op dezelfde avond gedicht. De verzen werden gepolijst, en overgeschreven om bewaard te worden in een morocco boekje, dat hij met nog andere gedichten altijd bij zich droeg. In 1875 had hij het boekje nog in zijn bezit. En hij herinnerde zich nog toen hij dat neerschreef, dat het slot van deze hymn "a ransomed soul" het gehele werk van de verlossing in gedachten bracht, dat het thema behoort te zijn van de eeuwige lofprijzing, die ook toen de dichter tot tranen bewoog. Het is ook geweldig om door Christus' offer aan het kruis "verlost en vrij" te zijn.

Een paar jaar nadat deze hymn geschreven was door Ray Palmer en niemand, zover we weten, het ooit had gelezen, kwam Dr. Lowell Mason Ray tegen in één van de straten van Boston. Hij vertelde hem dat hij bezig was allerlei hymns te verzamelen voor een Hymn en Tune boek, dat hij met Dr. Hastings van New York zou publiceren. Hij vroeg of Ray ook nog enkele hymns had die daarvoor in aanmerking konden komen.

Ray liet hem het morocco boekje zien, en gaf hem het gedicht ter inzage. Mason vroeg of hij er een afschrift van mocht hebben. En dan schrijft Ray Palmer: "Wij gingen samen een winkel binnen, ik schreef het gedicht over en gaf het hem. Zonder er weer naar te kijken stopte hij het in zijn zak.

Toen Mason thuiskwam, ging hij het rustig lezen, en nadat hij het op zich had laten inwerken, schreef hij (de vader van de Amerikaanse hymnody) er een tune voor, die hij Olivet noemde, de Olijfsberg, naar aanleiding van de inhoud van de hymn.

Ray Palmer schrijft verder: "Twee of drie dagen later kwamen we elkaar weer op straat tegen, hij had blijkbaar haast geen tijd om een praatje met mij te maken, maar hij riep in volle ernst: Mr. Palmer, je mag wellicht heel wat jaartjes leven, en een heleboel goede dingen doen, maar ik denk dat je bij het nageslacht het best bekend zal zijn als de dichter van "Mijn geloof kijkt naar U

### My Faith Looks Up To Thee

1. Mijn ziel verlangt naar U  
Heer Jezus, red mij nu  
Uit al mijn nood.  
Ik wil niet langer gaan  
Op ijd'le zondenpaan;  
'k Vat Uwe hand voortaan,  
Die Gij mij boodt.

2. Lang heb ik U weerstaan  
Door eigen gang te gaan  
Was 'k bijna dood  
Maar uwe liefde, Heer  
zocht mij weer ied're keer  
'k Leg mij nu voor U neer  
Red m' uit de nood.

3. Ja, Heer, ik neem het aan  
Gij laat geen zondaar staan  
't Hart heeft nu rust.  
Jezus, Gij zijt mijn Heer  
'k Leef voortaan tot Uw eer;  
Woon in mij daag'lijks meer,  
Mijn vreugde en lust.

Koor:

Aan U mij toevertrouwend  
Geef ik U geheel mijn hart  
Op Uw beloften bouwend  
Rust mijn ziel van smart.

Johannes De Heer no. 302

op!" (My faith looks up to Thee).

In 1832 verscheen de hymn in haar tegenwoordige vorm in een hymnal die genoemd werd: *Spiritual Songs for Social Worship*, uitgegeven door Mason en Hastings. Het leek wel alsof Mason in staat was om te profeteren. Ray Palmer werd predikant in 1835 en diende als pastor te Bath, Maine (1835-50) en Albany, New York (1850-65). Daarna werd hij benoemd als secretaris van de American Congregational Union met het hoofdkwartier in New York. Daar bleef hij werken tot zijn emeritaat in 1878.

Vijftien hymns staan op zijn naam, oorspronkelijke en vertalingen uit het latijn, in *The Sabbath Hymn-Book* (1858). Toen Ray Palmer en zijn echtgenote hun vijftigjarig huwelijksfeest vierden in 1882 werd hij door een vriend gehuldigd omdat hij een christelijk gezang had gedicht dat door de kerken werd geaccepteerd, en in andere landen in vele talen ook met eerbied werd gezongen.

In de engelse wereld is men er van overtuigd dat Ray Palmer's eerste hymn zijn beste was!

John Van Harmelen is emeritus predikant. Met zijn vrouw woont hij 's zomers in Caesarea, Ontario, en 's winters in Palmetto, Florida.

## Het huis van Dientje Deel 4

Het volgende verhaal is echt gebeurd en vond plaats in het jaar 1955.

Lini R. Grol

Dientje reikte hem het formulier van de makelaar, en zei opgewekt: "Er is geen man, ik doe het op mijn eentje, ik ben gediplomeerd verpleegster in het ziekenhuis met een vaste baan, en ik kan het best aan."

Ze zag de directeur fronsen: "Geen echtgenoot?" Hij keek zo bedenkelijk, dat Dientje ongerust begon te worden. "Dat is toch niet nodig, is't wel? Ik heb immers een goed inkomen, en alleen maar voor mezelf te zorgen, en het is een huis met een inkomen." Ze ratelde alle voordelen af, toen ze hem zijn hoofd zag schudden en gebaren wat aan duidelijkheid niets te wensen overliet.

"Ja, het spijt me echt, maar we geven geen leningen aan ongehuwde dames. Ik voor mij zou het graag doen, want er zijn vrouwen die echt betrouwbaar zijn, en hun schulden voldoen, beter zelfs dan sommige mannen," verzekerde hij Dientje die hem vol verbazing aanstaarde.

"Dus het geldt niet of ik genoeg inkomen heb? Een goede baan, een goede naam .... dat allemaal is onbelangrijk in verband met een lening die ik op mijn naam wil sluiten? Als ik nu eens een weduwe was of gescheiden?" Ze kon er niet bij, en ineens boos: "Of is het omdat ik nog maar een jaar in Canada ben, en nog geen echte Canadees?"

Hij schudde zijn hoofd: "Nee, dat heeft er weinig mee te

maken. Een nieuwe Canadees als het een man is kan net zo goed een lening krijgen, en als je getrouwd zou zijn en een man achter je had staan zou je het ook krijgen, maar nu ...." Hij hield zijn handen op in een hopeloos gebaar, en stond op om haar uit te laten.

Dientje was ziedend, maar zag het hopeloze er van in om met deze man te argumenteren. "Regels zijn regels," zei hij nog verontschuldigend.

Ja dat wist ze ook wel; "Maar sommige regels zijn er om gebroken te worden," zei ze boos.

Hij keek verbouwereerd en protesteerde: "Maar dat kan ik toch niet." Ach nee, ze begreep het ook wel, het zou hem zijn baantje kosten. Ze wist maar al te goed hoe het zou gaan. Ze had het vaak genoeg meegemaakt in het ziekenhuis, hoe iedereen aan bepaalde regels moest gehoorzamen, soms tegen gevoelens en beter weten in.

Moedeloos liep ze de straat op. Wat nu? Het had eigenlijk geen zin om naar de makelaar terug te gaan. Ze ging terug naar het zusterhuis en zat voor een tijdje in haar kamertje te broeden. Ze had zo sterk het gevoel gehad, dat het huis haar zou toebehoren, en de makelaar scheen er toch ook zeker van te zijn dat ze die lening zou krijgen. Toch moest ze hem bellen, om hem te laten weten dat het mis was gelopen. Met lome voeten ging ze naar de telefoon, en draaide het nummer.

"Ik kan geen lening krijgen, omdat ik niet getrouwd ben." Ze wist dat het boos en bitter klonk.

Mr. Brien lachte even. "Niet hè? Nou er zijn nog andere manieren om een lening te krijgen. Ik zal wel eens rondkijken, we geven het nog niet op hoor." Ze luisterde verbaasd en de blijdschap kwam weer terug. "Denkt u dat echt?"

"Ja hoor, laat het maar even aan mij over. Ik praat wel met een paar mensen. Ik bel je wel

over een paar dagen."

"Oh, dank u wel. Ik wil dat huis toch zo graag hebben, ik wil wel van alles doen, en er dubbel hard voor werken," zei ze, opgewonden al bij de gedachte dat het toch nog voor elkaar zou komen.

"Och, we vinden er wel wat op," zei Mr. Brian, en ze geloofde hem. Ze wilde hem geloven. Maar zo nu en dan kwam er twijfel in haar. Misschien had ze zich te vroeg blij gemaakt?

Dientje had die twee vrije dagen het zusterhuis niet durven verlaten, want ze verwachtte Mr. Brian, de makelaar, elk ogenblik te zullen bellen om te vertellen dat de lening voor elkaar was.

Minder opgewekt keerde ze terug naar de afdeling. De eerste die ze ontmoette was Irene. "Dobre Gee, nursy."

Ze glimlachte flauwtjes: "Gee Dobre, Irene. Hoe is het met je?" "Ik heb je gemist," zei Irene, haar gezicht bestuderend.

"Heeft niemand je koffie gegeven" plaagde Dientje.

"Ze zien me nog niet staan," zei Irene en er was bitterheid in haar stem. "Niemand praat ooit tegen me."

"Ja, niet iedereen is zo'n kletsmajoor als ik ben" gaf Dientje terug, en deed net of ze die bitterheid in Irene niet merkte.

Irene lachte alweer. "Ik hoor je graag praten."

"Vooral in mijn twee poolse woorden, 'Dobre Gee?'"

"Ik zal je meer leren als je wilt," bood Irene aan.

"Goed, dan leer ik je hollands en dan vergeten we het engels gewoon." Dientje was weer in de keuken en ijverig koffie aan het maken en brood snijden voor de patienten. Ze hoopte dat Irene niet over het huis zou beginnen. Ze had er een slapeloze nacht van gehad, en wilde het uit haar hoofd zetten.

Lini Grol schrijft zowel engels als hollands verhaaltjes. Ze woont in Foxhill, Ontario.



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# Books

Liberation theology, women and Calvin

## Clear pictures of important issues

*The Praxis of Suffering: An Interpretation of Liberation and Political Theologies*, by Rebecca S. Chopp, Orbis Books, Maryknoll, New York, September 1986.

Rebecca S. Chopp, a United Methodist minister, is Assistant Professor of Systematic Theology at Candler School of Theology,

Emory University, Atlanta, Georgia. Through an analysis of the cultural and ecclesial context of political and liberation theologies, as well as an examination of four exponents — Gustavo Gutiérrez, Johann Baptist Metz, José Miguez Bonino and Jürgen Moltmann, Professor Chopp explains how identifying with suffering persons as one's primary Christian witness develops a new model for theology.

*Women, Freedom and Calvin*, by Jane D. Douglass, The 1983 Annie Kinkead Warfield Lectures, Philadelphia: The Westminster Press, 1985.

Jane Dempsey Douglass is Hazel Thompson McCord Professor of Historical Theology, Princeton Theological Seminary. Professor Douglass applies John Calvin's understanding of Christian freedom to the role of women in church and society, arriving at conclusions which opens a new door to the question, in particular, of women's ordination. This book also presents a clear, well-drawn picture of the Reformation in Calvin's day,

providing insights into the thoughts and problems of Christian humanists as they grappled with the meaning and role of the new movement in the light of faith.

*New Eyes for Reading: Biblical and Theological Reflections by Women from the Third World*, Edited by John S. Pobee and Bärbel von Wartenberg-Potter, Geneva: World Council of Churches, 1986.

This book comprises essays by women from Africa, Asia and Latin America. Their contributions join with others in a continuing dialogue between women in the ecumenical movement about their responsibility to enhance the ecumenical debate and to renew their churches. John Pobee is associate director of the Program on Theological Education; Bärbel von Wartenberg-Potter was formerly director of the World Council of Churches' Sub-Unit on Women in Church and Society.

These three short reviews were provided by the Reformed Press Service.

God's wondrous faith bursts forth in love  
To shower earth with autumn joy.  
He never fails to give enough  
Of promised seasons to enjoy.

His handiwork displays the hues  
So gently crafted with His care.  
Shades of light and tints diffuse  
Dispersing joy to forests fair.

Joy

Each tree a colourful bouquet  
Of love and caring providence.  
What joy we find along the way  
Before the winter winds commence.

And so, our seasons will not last.  
Our winter, too, will soon be here,  
But glorious days of autumn past  
Foretell the joys with Him we'll share.

Cathy Pater,  
Erin, Ontario

## Help the "Netherlands Bazaar" help others

C.C. staff

UNIONVILLE, Ont. — A year ago this October the Dutch - Canadian community gathered together at the Netherlands Bazaar. Their aim was to raise money to aid needy families of Dutch extraction across Ontario.


Last Christmas the

Committee Netherlands Bazaar was able to use this money to send 400 very-much needed food parcels at the cost of \$24,000. In addition, approximately \$4,500 was used to send 41 underprivileged children to summer camp.

Activities this past year have been successful but there is still much work to be done. Again the Committee "Netherlands Bazaar" asks for help. If anyone knows of a family of Dutch extraction in Ontario in extreme difficult financial circumstances, please contact the Committee before November 28 by phoning Rita Jurrius 438-7003, Ge Spaans 477-1243 or Bets Speelman 742-1172. All names are kept in strict confidence.

The committee also has to begin preparing for the next Netherlands Bazaar to replenish funds and continue needed activities. People can help by preparing handicrafts which can be sold at the next bazaar to be held on Saturday, October 24, 1987.

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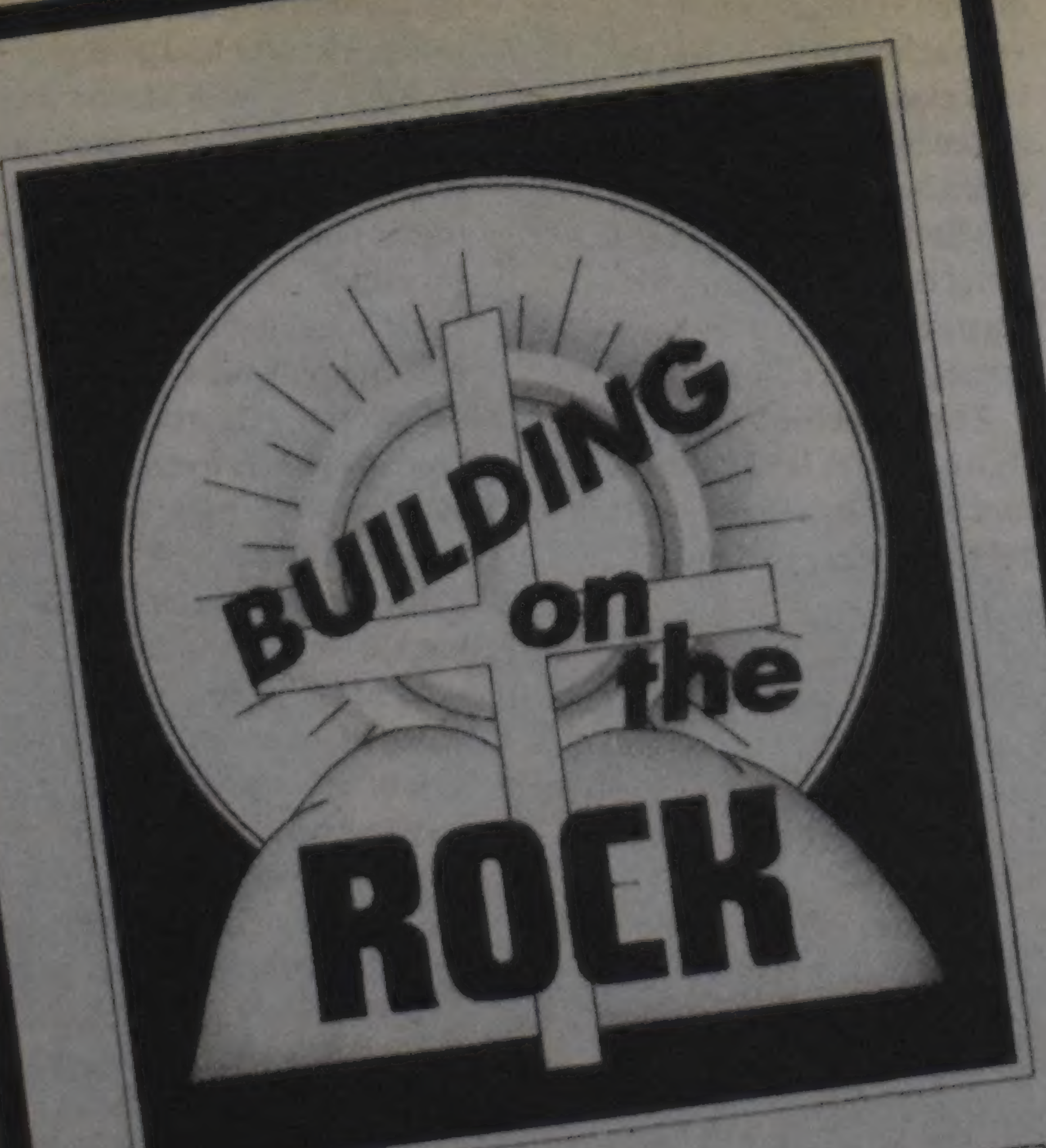


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